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Southern Cross

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ONE-TON CRUCIFIX—Msgr. Patrick Walsh, pastor of El Cajon's Holy Trinity parish, proudly displays the central feature of the church, a two-inch thick Italian marble mosaic of the Crucifixion. The larger-than-life size mosaic weighs nearly 2,000 pounds. According to Msgr. Walsh, it is a key element in a design that lends a devotional air to the church drawing people to private prayer throughout each day.—SC photo

Msgr. 'Pat' keeps watch

El Cajon parish at heart of growth as the Faith spreads

By Richard McMunn

EL CAJON—In the heart of this city, on Ballard Street just two blocks south of Main, stands the mother church of the El Cajon Valley, Holy Trinity, a sentinel of Catholicism.

And still keeping the watch fires of the Faith burning there, after more than 20 years, is Msgr. Patrick Walsh, assisted by Fathers Richard Russell and Paul Dion. Msgr. Walsh is a gentle, unassuming priest who, in the words of those who have known him, "personifies" the definition of the word "pastor".

IN HIS EYES, growth, even more than Vatican II, has been the most significant factor facing the Church in the valley.

"In 1903 when the first resident priest, Father Edward LaPointe, came to serve the people of the valley and the Indians on reservations as far distant as Santa Ysabel, there were about 700 people here," he muses.

"By 1945 that number had grown only to about 3,000. But by 1955 there were, perhaps, 20,000 people in the valley. Today there are 65,000 in El Cajon City alone."

FROM 1920, Holy Trinity—or St. Mary's as the parish was known until the present church was built on the Ballard Street site in 1955—has seen its former territory divided many times as the population boomed, Msgr. Walsh noted.

In 1944 the neighboring parish of St. Louise de Marillac was founded to the east in the area known as Crest. Three years later, Catholics in the Lakeside area to the north founded Our Lady of Perpetual Help.

In 1953 Our Lady of Grace parish was established to the west to serve the people of the Fletcher Hills area. St. Kieran parish, now bordering Holy Trinity to the north, was founded in 1958. And finally, in 1962, Guardian Angels was established in Santee to the northwest.

ALL THESE parishes trace their roots back to Father LaPointe and the early St. Mary church. And as he serves the people of his present-day parish, Msgr. Walsh, robust and always quick to flash a shy smile, is keenly aware of it.

He notes that many of his parishioners still remember Father LaPointe who died in 1932. And he is quick to show visitors the French-Canadian priest's early journals and records, which are replete with recipes for homemade beer and wine.

The recipes, written in a combination of French and English, intrigue Msgr. Walsh and he insists that "I am going to try them out one of these days"—purely as a historical experiment of course!

TURNING BACK to his experience as pastor of Holy Trinity, interrupted only in 1956-57 when Auxiliary Bishop Richard Ackerman, now bishop of the Covington, Ky. diocese, was pastor, Msgr. Walsh recalls that in 1955, "El Cajon was the fastest growing area in the state."

But after St. Kieran's was founded in 1958, "the growth spurt slowed and did not pick up again until recently," he said, finding that shifting population patterns have changed the face of Holy Trinity.

"Holy Trinity was definitely a family parish. But as the city grew the homes in the parish gave way to apartment buildings and now we have more people than ever, but fewer families," he said.

THAT FACT has also changed the character of Holy Trinity school, he explained. "In the past our enrollment came from the parish, but now, although the school is still full, many of the children come from Crest, Alpine and Santee."

He said the parish profile does not indicate an elderly congregation, but added that "there are 30 rest homes within the parish boundaries, and there are nearly 200 Catholic patients living in them."

The increasing apartment population surrounding the church has also meant a high turnover in parishioners "which runs to about 40 per cent yearly," Msgr. Walsh noted.

THE PRIEST also credits his parishioners "with a strong sense of faith," recording with pride each morning's Rosary and Mass drawing 50 to 60 people each day.

"Each week we also have Holy Hour and Benediction and these are as well attended now as they were 20 years ago. But more importantly, the people use the church often on their own. There is seldom a time when there is not someone in the church praying," he remarked.

And that brings him to another favorite topic, the church itself, which he believes

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Pacific Beach pastor

Msgr. Doxie, 54, dies

Southern Cross Reporter

Msgr. Donald Doxie, pastor of St. Brigid parish, Pacific Beach, was found dead in his room at the rectory Tuesday, Nov. 16. He was 54. He was born, raised and ordained a priest in California.

A former secretary to Bishop Francis Buddy and vice chancellor of the diocese, Msgr. Doxie was born in Los Angeles in 1922. He attended La Jolla Elementary and Junior High schools and spent his last three years of high school at St. Augustine's.

FROM THERE he went to the Diocesan St. Francis Minor Seminary, as it then was, and completed his studies for the priesthood at Immaculate Heart Seminary, then on the USD campus, between 1948 and 1952.



Msgr. Donald Doxie

Ordained by Bishop Buddy in St. Joseph Cathedral in 1952, the priest first served at St. Margaret parish, Chino; St. George, Ontario; St. Charles Borromeo, San Diego; Our Lady of Perpetual Help, Lakeside, and Our Lady of the Rosary, San Diego.

He was also, for a period, assistant director of the Society for the Propagation of the Faith. After he became secretary to the bishop Msgr. Doxie also served in the Chaplain's Corps of the U.S. Navy, returning in 1961 to the Chancery office.

IN 1968 he was appointed pastor of St. Brigid parish and in 1969 he was invested as an honorary prelate with the rank of monsignor. In 1974 he was appointed episcopal vicar for the La Jolla deanery.

In addition to his parish responsibilities, Msgr. Doxie served as consultor to the bishop, defensor vinculi of the diocesan Tribunal and clergy moderator of Stewardship.

A Vigil Mass will be celebrated at St. Brigid church today (Thursday) Nov. 18 and the Mass of Christian Burial will be at 10:30 a.m. Friday, Nov. 19 at the same church, with Bishop Leo T. Maher as principal concelebrant.



PROBABLE NEXT U.S. SAINT—Final steps towards canonization of Blessed John Neumann indicate a solemn declaration next month from the Vatican. He would be the first male U.S. saint, though born in Bohemia, he came to U.S. in 1836. He became bishop of Philadelphia in 1852. Picture shows Bishop Edward Swanstrom, center, of Catholic Relief Service, receiving a picture of the next saint from Father Francis Novak, CSSR, left, at the National Stewardship Council meeting held in San Diego recently.—SC photo

Around the diocese

Bishop Leo T. Maher:
Sunday, Nov. 21, 3 p.m., St. Mary Cathedral, San Francisco, 200th anniversary Mass for Presentation Sisters.

Sunday, Nov. 28, 2:30 p.m., St. Joseph Cathedral, investiture of new monsignors.

Father Richard Duncanson
Secretary

* * * *

Father Manuel Lopez, SJ, is now serving at Our Lady of Guadalupe parish, San Diego. He served formerly at Our Lady of Guadalupe, San Bernardino.

Mother Ethel Teegarden, RSCJ, founding Principal of El Cajon Sacred Heart High School, died at Oakwood, Menlo Park, Nov. 15, 1976.

Southern California Student Government Day, sponsored by Catholic Association of Student Councils, Convention Center, Anaheim, Sunday, Nov. 21, beginning 9 a.m. Cost: $3.50 Details: CASC, 215 Pine Dr., Fullerton, CA 92635.

"Sociology of the Parish", talk by Dr. Don McAllister, professor at UC Riverside, 7 p.m., Tuesday, Nov. 23, Notre Dame High School, Riverside.

St. Pius X, Chula Vista, anniversary dinner, Sunday, Nov. 21, noon-6 p.m., featuring chicken. Donation: adults, $2.50, children under 12, $1.50. Also several booths and games.

Turkey dinner and card party, St. Patrick church, San Diego, sponsored by Archconfraternity of Blessed Sacrament, Saturday, Nov. 20. Donation: $2.50. Times and reservations: 295-5621, 295-3255.

Thanksgiving dance, for high school-junior college, 8 p.m.-midnight, Saturday, Nov. 20, Our Lady of Grace hall, El Cajon, featuring music by "Threshold".

Christmas Bazaar, 10 a.m.-7 p.m., Saturday, Nov. 20; 8 a.m.-2 p.m., Sunday, Nov. 21, Good Shepherd parish, Mira Mesa, sponsored by Confraternity of Blessed Sacrament. Details: 271-6570.

Christmas Bazaar, St. Catherine Laboure church, San Diego, sponsored by Altar Society, 10 a.m.-6:30 p.m., Saturday, Nov. 20; 8:30 a.m.-1:30 p.m., Sunday, Nov. 21. Details: 279-1312.

Young Ladies Institute, Heffernan 76, Communion and breakfast, Sunday, Nov. 28, 10 a.m., St. Joseph Cathedral, San Diego. Donation: $1.80. Details, reservations—by Nov. 24: 296-2439, 239-3206.

Christmas mart and dinner, sponsored by Young Ladies Institute, Heffernan 76, Monday, Nov. 22, 6:30 p.m. KC Hall, 4425 Home Ave., San Diego. Reservations—by Nov. 19: 239-3206, 295-0601.

Holiday Boutique, sponsored by Ladies of the Immaculata, beginning 6 p.m., Saturday, Nov. 20, and 1:30 p.m., Sunday, Nov. 21, Immaculata church, San Diego.

St. Joseph the Worker church, Loma Linda, parish breakfast, sponsored by men's club, Sunday, Nov. 21, after 8 and 10:30 a.m. Masses.

Third Order of St. Francis, Immaculate Conception Fraternity, meeting Sunday, Nov. 21, 2 p.m., St. Joseph Cathedral, San Diego. Details: 298-7038.

Christmas Mart, St. Joseph Cathedral, 8 a.m., Sunday, Nov. 21, sponsored by Third Order of St. Francis, Immaculate Conception Fraternity.

Pancake breakfast, sponsored by St. George church, Fontana, Sunday, Nov. 21, 9 a.m.-1 p.m., featuring pancakes, waffles, sausage. Donation: adults, $1.50, children under 12, 75 cents.

Thanksgiving dance, San Miguel Hall, Lemon Grove, Saturday, Nov. 27, 9 p.m.-1 a.m., sponsored by Knights of Columbus, San Diego-Imperial Valley chapter. Details: 466-7043, 466-5869.

Charismatic Mass, Friday, Nov. 26, 7:30 p.m., St. Anthony church, San Bernardino.

Thanksgiving dinner-dance, sponsored by Catholic Singles Club, San Diego. Saturday, Nov. 20. St. Michael church, San Diego. Details: 475-3852, 582-3020.

Presentation on marriage, by Father James Ferrigan, sponsored by Catholic Singles Club, San Diego, Friday, Nov. 26, 7:30 p.m., 6666 Pinecone Lane. Details: 475-3852.

Skateboard contest, sponsored by Our Lady of Solitude Jr. Holy Name Society, Palm Springs, on parish grounds, Saturday, Nov. 27, 10 a.m.

Christmas Bazaar, sponsored by Confraternity of Blessed Sacrament, Good Shepherd church, Mira Mesa, Saturday, Nov. 20, 10 a.m.-7 p.m.; Sunday, Nov. 21, 8 a.m.-2 p.m.

Search Weekend, sponsored by Senior CYO, St. Gabriel's church, Poway, over Thanksgiving weekend for teenagers. Details: 748-4848 (after 3:30 p.m.).

Homecoming Day, Academy of Our Lady of Peace, San Diego, 2-4 p.m., Sunday, Nov. 21. Details: 297-2266.

Christmas Fair, Sacred Heart church, Ocean Beach, sponsored by Altar Society, Saturday, Nov. 20, noon-6 p.m.; Sunday, Nov. 21, 8 a.m.-2 p.m. Details: 223-6762.

St. Pius X church, Chula Vista, 21st anniversary party for parish, Sunday, Nov. 21, noon-6 p.m., featuring Christmas Boutique and Sweet Shoppe. Donations: $2.50 adults; $1.50 children under 12.

Knights of Columbus, Arrowhead-Desert Valley chapter, Colton council, memorial Mass for deceased members, Sunday, Nov. 21, Immaculate Conception church, Colton, 8 a.m., breakfast follows.

Friends of Nazareth, seeking volunteers to man reception desk at Nazareth Retirement Home, San Diego, volunteers to provide transportation for residents. Details: 271-4093.

Mercy Ball and Fine Arts Auction, to benefit Mercy Hospital, San Diego, Hotel Del Coronado, Saturday, Nov. 20, beginning 6:30 p.m. Details: 294-8040.

Academy of Our Lady of Peace, San Diego, campus and facilities available for weekend days of recollection, small retreats. Details: 297-2266.

New Rite of Reconciliation, mini-course, St. George church, Ontario, beginning 7:30 p.m., Monday, Nov. 29, presented by Sister Maureen McGovern and Edna Friedenbach. Details: 984-5413.

Day of Renewal, sponsored by Revelation Outreach, Saturday, Nov. 27, beginning at 9:30 a.m., St. Theresa Hall, Palm Springs, with Father John Hampsch, CMF. Charismatic Mass ends day. Donation: $1. Details: 345-4036, 346-1676.

"How to Pray the Scriptures", workshop by Father Albert Felice-Pace, OP, 1-3 p.m., Sunday, Nov. 21, St. George church, Ontario. Details: 888-2276.

USD Law School, Mental Health Law and Psychiatric Court Practice Seminar, 9 a.m.-4 p.m., Saturday, Nov. 20, Salomon Lecture Hall. Registration fee: $10. Details: 231-0781.

Closing time for Around the Diocese events is Friday, the week before the event.

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IMPORTANT ANNOUNCEMENTS

Parishes are invited to publicize, free of charge, church and related events in these columns. Items will appear on a first-received basis. Please phone 298-7713.

SAINTS' 3RD ANNUAL
HOLIDAY AUCTION
St. Augustine High School Gym
Bancroft and Palm Aves. San Diego
Dec. 1 **7:30 p.m.**
Auction starts 8 p.m. — Original, handcrafted, interesting items will be auctioned off. Baked Goods, Boutique Items will be sold. Delicious refreshments. to benefit St. Augustine High School

CHRISTMAS BAZAAR
Sponsored by Confraternity of
Blessed Sacrament, Good Shepherd
Parish, Mira Mesa
Saturday Nov. 20 10 a.m.-7 p.m.
Sunday Nov. 21 8 a.m.-2 p.m.

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PRIESTS, FAMILY AND FRIENDS—In the final tribute to Msgr. Mark Doran at St. Joseph Cathedral, Nov. 10, the priest's mother and brothers, at right, and his seminary classmates, vested center, join with scores of priests and hundreds of laity who filled the cathedral for the Mass. Bishop Leo T. Maher, who was principal concelebrant, is in procession behind the vested priests as they pass Msgr. Doran's casket.—SC photo

The last farewell

Cathedral filled in tribute to 'big-hearted' Msgr. Doran

Southern Cross Reporter

The congregation filled St. Joseph Cathedral Nov. 10 as friends from all corners of the diocese, more than 100 priests and several permanent deacons joined Bishop Leo T. Maher in bidding last farewell to Msgr. Mark Doran.

Msgr. Doran, head of Catholic Community Services and diocesan coordinator of the Marriage Encounter movement, died of a heart attack Nov. 6. He was 45.

SPEAKING at the Mass directly to Msgr. Doran's brothers and his mother, Katherine, Bishop Maher said the priest's death was a "great loss" to the diocese.

"His response to Christ's call was total and wholehearted, and he was an inspiration to his fellow priests and laity, especially those in Marriage Encounter," which had grown so dear to him in the last year of his life, the bishop observed.

Referring to the Marriage Encounter heart symbol which Msgr. Doran wore constantly, Bishop Maher said: "No wonder he died of a heart attack; his heart was so big he loved everyone."

THE MASS of Christian Burial marked the second tragic loss of the Doran family in the last four months. On July 17, the priest's father, Mark P. Doran Sr., died.

Principal concelebrants of the Mass with Bishop Maher were Msgr. Doran's classmates from El Cajon's Immaculate Heart Seminary class of 1956. Six members of that class served as pall bearers and another, Father Joseph Brennan, now a naval chaplain, delivered the eulogy.

"Msgr. Doran left an estate of love and accomplishments as great as any priest of the diocese ever left," Father Brennan said.

RECALLING that Msgr. Doran was named to head Catholic Community Service 13 years ago, Father Brennan remarked: "He built that agency from a little house in downtown San Diego into one of the leading Catholic charities departments in the nation."

He added there "is not a social agency or project in the diocese that has not felt the touch of his genius," and Msgr. Doran's accomplishments will be "reflected in the patterns of the lives he touched" for years to come.

Father Brennan also noted that "Marriage Encounter was the greatest source of Msgr. Doran's joy," and declared that his hours of service to the movement "cannot be counted this side of eternity."

ALTHOUGH the monsignor is gone, "we don't part with him at all," the Navy chaplain asserted. "In his work with charities and Marriage Encounter, he has permanently left the imprint of his character on the diocese, its institutions and its people."

He reminded the congregation that they should not be overly saddened by the loss of the beloved priest, because Msgr. Doran himself awaited death without fear.

Father Brennan quoted words written by the monsignor for a pre-lenten presentation to Marriage Encounter based on the Ash Wednesday scripture, " 'Remember, man, that thou art dust and to dust you shalt return...' ":

"WHEN I hear these words, intended to be sobering, I experience a sense of relief and joy. Relief because strife will be behind me; and joy because I hope I will have saved my soul and will experience heaven in its fullness..."

Father Brennan declared that Christian charity was a key element in Msgr. Doran's life, making him the "perfect fulfillment of the scripture 'I was hungry and you gave me to eat...' "

Concluding, he paid Msgr. Doran his final tribute: "Farewell, courageous and beloved priest, thou the disciple that Jesus loved."

Campaign for Human Development

'Help poor help themselves'

Southern Cross Reporter

Helping the poor help themselves is the goal of the Campaign for Human Development, and "particularly in this diocese, it has done just that," according to Hal Rowe of Catholic Community Service, local coordinator of the national collection.

And the San Diego diocese has received an excellent return on the investment it has made in CHD since the appeal was begun by the U.S. bishops in 1970, explained Rowe, who this year succeedes the late Msgr. Mark Doran as head of the diocesan drive.

SINCE 1970, "the people of this diocese have donated more than $180,000 to CHD," Rowe said. "In that same time period, the national CHD office has provided anti-poverty projects here with nearly $400,000 in funding."

"1976, A Time to Grow" is the theme of this year's drive to be observed throughout the diocese this Sunday, Nov. 21. Special CHD envelopes have been distributed to the parishes for the collection.

In 1974, according to Rowe, people in the diocese donated nearly $30,000 to CHD, and last year that figure rose to nearly $31,000.

"CHD IS designed to provide anti-poverty grants to help the poor eliminate the cause of their poverty," Rowe said.

"It also helps educate us all to the very real poverty that still exists in our country," he said.

PROJECTS which do not meet government funding requirements but attack the root causes of poverty are those normally funded by CHD, said Rowe, noting "that only one of 10 grant requests are normally approved."

"This San Diego diocese has been particularly fortunate in having projects funded," he declared. The latest grant in the diocese was made to the Economic Development Project in Escondido.

The Escondido group received $100,000 to promote commercial development of the jojoba plant by the Indians of Southern California.

"THE PLANT, which grows wild in Southern California, produces a bean with an oil content of 40 per cent," Rowe explained. "Like the soy bean it has thousands of commercial uses, and by developing its production, the Indians can break the hellish circle of poverty that enslaves them."

Of previously funded projects in the diocese, all are still operating and serving the purpose for which they were begun, Rowe reported.

Among these are the Mercado del Barrio, a San Bernardino food cooperative which received an $83,000 grant last year, and a similar cooperative sponsored by CCS in the Coachella Valley received a $20,000 grant the previous year.

Also receiving CHD grants in recent years were the Quechan Indians at Fort Yuma and Campesidos Unidos in Brawley.

"CHD really works allowing people to broaden their economic opportunities and develop their human potential," Rowe asserted, urging a generous response to this Sunday's CHD collection in the diocese.

For namesake parishes

Christ the King feast to be special day

Christ the King, the special feast of Sunday, Nov. 21, will be celebrated in a special way by the two parishes named for the feast.

At Christ the King, San Bernardino, younger CCD children will dress as Indians and Pilgrims and help form the offertory procession at the 6 p.m. Mass, Saturday, Nov. 20.

Older children will make a banner, read the scripture texts for Mass and lead the Prayer of the Faithful. They will also commemorate Thanksgiving at this celebration, according to parish secretary Joyce Martinez.

As parishioners arrive for Mass they will sign a cloth which will be placed on the altar, symbolizing their offering which will also take a more tangible form of gifts for needy families.

At Christ the King, San Diego, they will also be celebrating the 27th anniversary of the church building with an ecumenical celebration at 4 p.m. Sunday, Nov. 21.

The parish Senior Gospel Choir has invited choirs from 10 neighboring churches to perform, according to Sister Agatha Faimon, parish assistant. At the 9 a.m. Mass children will pass out paper crowns to parishioners.

Pastor also honored

St. Didacus marks 50 years

Though the day was spent in quiet celebration, last Sunday was doubly joyous for the people of St. Didacus parish, San Diego.

They were marking the 50 years of faith represented by their church in Normal Heights since it was founded in 1926. They also honored their pastor, Father Charles Young, who will become Msgr. Young on Nov. 28.

DURING an afternoon reception Father Young was surprised by the gift of an oil portrait of himself presented in honor of his new title. On hand for the festivities were several charter members of the parish.

The "old-timers" shared bits of parish history with the younger members of the parish, recalling the two pastors who preceded Father Young, Father Thomas Murphy, who founded the parish in 1926, serving until succeeded by Msgr. Luke Deignan, pastor from 1930 until his death in 1968.

The day concluded with a jubilee Mass at which Bishop Leo T. Maher was principal celebrant. Joining him were Father Young, Father Patrick Fox, two priest golden jubilarians, Msgrs. John Purcell and Joseph Clarkin and 16 other priests.

IN BRIEF remarks Father Young told the capacity congregation of 300 the "monsignorship is a tribute not so much to me, but to you for your outstanding faith and loyalty."

Giving thanks for the 50 years of faith at St. Didacus, Bishop Maher, in his homily, urged the congregation to prepare for Christ's final coming "through dynamic growth in faith which becomes vision, hope which becomes possession and love which becomes union in Christ."

He called the parishioners "to be a leaven" for the faith in society and family life, urging them to "promote peace, justice and harmony among people of different races, creeds and economic means."

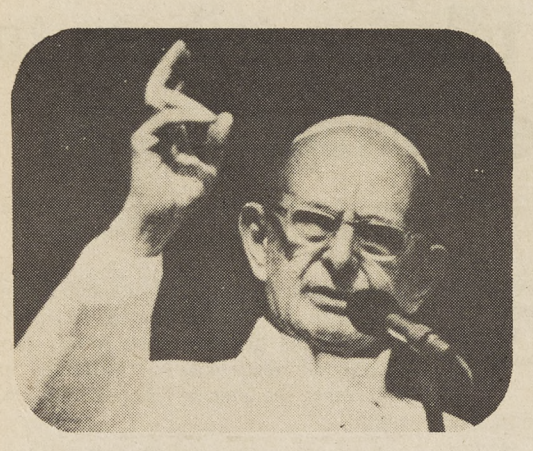
BISHOP Maher noted that the parish was named after St. Didacus who is also the patron of the diocese, and the celebration fell on the feast of St. Didacus, Nov. 14.

"In this celebration," he concluded, "we rededicate ourselves to thankfulness. We are a grateful people. Lord, our God, for all these gifts, we give you thanks."



HAPPY BIRTHDAY, ST. DIDACUS—Charter members of St. Didacus parish, founded 50 years ago in San Diego, Mr. and Mrs. Ray Clark carry the bread and wine during the offertory procession of the jubilee Mass last Sunday. Bishop Leo T. Maher, principal celebrant, accepts the gifts with St. Didacus pastor, Father Charles Young who will be invested a monsignor on Nov. 28.—SC photo

The Pope speaks



Commitment to Christ

As we come to the end of the liturgical year and the Feast of Christ the King [Nov. 21], we arrive at a synthesis of our celebration of Christ and a kind of review of our Christian profession. We must ask ourselves, "Who is Christ, who is Christ for me?"

We know that Christ is the savior of the human race, the beginning and end of all creation. But do we rest content with a purely intellectual understanding which is without any real influence on our lives, our actions and our relations with others?

We can no longer think of the name of Jesus Christ as simply a term that has got into our everyday speech, but we must make his very presence with his overwhelming stature the center of the cosmic order which obliges us to re-examine the dimensions of our philosophy, of our conception of the world and of the history of personal existence.

The new atmosphere of Christ's presence is one which does not destroy the relation between faith and reason, but which elevates and strengthens it with a new certitude and which calls for ceaseless research and contemplation.

Anyone who understands what Christ is becomes captured by admiration, and also by fear before the pettiness and the poverty of being just a human being. And then it is with enthusiasm that he lets himself be penetrated by the grace of Him who illumines and transforms our lives.—To a general audience

Socialists attacked

The trust which Christianity gives to human development is and must be rich, indispensable and inexhaustible. But it may not be manipulated to serve a concept such as Christians for socialism. Christians for socialism is a concept which contradicts Christianity on both an ideological and practical level and members of the movement intentionally manipulating the aims of Christianity to serve socialism. The idea is not an acceptable formula for our times. Its adherents face the same condemnation as those who uphold the atheistic Marxist doctrine.—To a general audience

A time to keep — by Michael Newman

Say not, 'I am too young'

When Jeremiah the prophet wrote the words of that headline he was not thinking of Msgr. Mark Paul Doran. But when the Lord calls a vigorous, energetic big-hearted man like Msgr. Doran at the age of 45, we can only echo Jeremiah. Tears were close for most of those attending the Mass at St. Joseph Cathedral last week. For some tears could not be held back. As one priest said: "It's good that we can cry occasionally."

Those of us who knew Msgr. Mark Doran as a fellow worker in the diocesan field of operations also knew a man whose bursting heart and exhuberant temperament could scarcely be held in check as he responded to the needs of people. His was a particular apostolate to those in trouble, in drugs, in marriage problems, in poverty.

As Bishop Maher said at the close of the Mass, the large heart symbol of Marriage Encounter suitably epitomized the heart of the man and priest whose loss we mourned, whose bulky frame and fleetness of foot will no longer be seen around this diocese in which he labored with love for more than 20 years. That bursting heart could take no more stress.

Delegate's role

The speech which the Apostolic Delegate, Archbishop Jean Jadot, made to the assembled bishops of the United States in Washington last week was interesting for several reasons. In it (as we reported on page 1 last week) he forecast that this country will suffer from a growing shortage of priests. Then he went on to list other problems. for the bishops here. However, he offered no solutions, but simply scattered the thoughts, as though to crystalize what is already on every bishop's mind.

It is unusual for an ambassador in a country to point out that country's problems. I can't imagine the ambassador of France, or Mexico or Canada standing before an assembly of U.S. senators, for instance, and telling them the problems of the United States.

Perhaps the analogy is not quite as simple as that, and the Pope's representative is not a diplomat in that generally accepted sense. Perhaps he feels it is his duty to size up the needs of the Church in the country of his appointment, and occasionally to do a little prodding.

Where Angelus rings

A couple of weeks ago the question was raised here regarding the thrice daily Angelus call to prayer. Where is it heard today? We mentioned St. Joseph Cathedral as one church continuing the tradition. Now Father Joseph Halter, associate at the Basilica of the Mission San Diego de Alcala writes to say the Angelus is tolled there each day at noon and evening, and each morning before the 7 a.m. Mass. There is also the custom of reciting the prayers after the 5:30 p.m. Mass each day.

Above the basilica is the very elegant Nazareth Retirement Home where the Angelus also rings. As Mrs. Mary Trapp writes: other devotions are Benediction twice a week, exposition of the Blessed Sacrament on feast days, daily Rosary and "best of all" six Masses offered daily by resident priests, and all "under the loving care of our dedicated Sisters of Nazareth." Mrs. Trapp says the home is "a bit of heaven on earth."

Beatrice O'Brien writes that the Angelus "rings out three times a day in Ireland, and is on TV at noon and 6 p.m." And she adds, "How uplifting in this sad world."

Food for the spirit

Shakespeare, in the opening stanzas to **Twelfth Night,** ponders "If music be the food of love..." Certainly music is food for the spirit, and the improved San Diego Symphony Orchestra offers real "soul food" in the best possible way. Their latest concert, which included the brilliant virtuosity of pianist Andre Watts, was one of the most beautiful I have ever experienced.

We went on the Sunday afternoon, which is strongly recommended for those who cannot get to an evening performance. In fact those in the further parts of the diocese who enjoy good music might well consider traveling to San Diego for morning Mass, lunch in town followed by the afternoon concert, and an early evening return home. It would make a great Sunday change. The concerts start at 2:30 p.m. and are usually over within two hours.

Andre Watts included Liszt's Totentanz (Dance of Death) for piano and orchestra, whose solemn exposition on the plainchant theme of **Dies Irae** majestically moved from one mood to another. We were given a performance which surely ranked with the "supervirtiosity" the **New York Times** credited to Mr. Watts, who, at 30, has to be one of the most remarkable young pianists in the world today.

Faith of America

While on the subject of music and "occasions", those who went to the Civic Theatre in San Diego last Sunday night for "The Faith of America" were treated to a narrative performance of the religious history of this country of superb dimensions. Sometimes we go to events out of a sense of duty. This was no duty. This was pure pleasure, and an ecumenical effort worthy of repeating.

Through the script by Episcopalian Rev. Lawrence Waddy and musical direction of Lois Canzoneri, aided by massed choirs of synagogues and churches we were led through 200 years of peaks and valleys in the history of faith in this country. And the whole was topped off with excellent narrators and soloists. If it is not too much to ask—why not a repeat performance next year, around paschal time?

People

Archbishop Dom Helder Camara of Olinda-Recife, Brazil, will receive the Thomas Merton peace and justice award from the Thomas Merton Center, Pittsburgh, Nov. 30.

Bishop John Cummins, of Sacramento, director of the California bishops' conference, told bishops in Washington: "When you get involved in politics, you're going to be misrepresented and you're going to be used—by both sides."

Archbishop Robert Sanchez, of Santa Fe, N.M.: "I don't know if we need to meet with presidential candidates. There are dangers." Media coverage "did more harm than the meetings did good."

We were talking by Enid Lanyon

Less than we are

We were talking about...the persistent drip of water that wears away stone, and the little things which erode our well-being and sour our pleasure in life.

However trite it may be to say that it is the little things that count, the recurring exposure to negative elements, however minor they may be in the larger concept of life, must inevitably affect our philosophy and attitudes.

FEW ENOUGH of us are endowed with a perpetually sunny disposition or unfailingly positive outlook! Few of us are, unfortunately, sufficiently motivated or formed by our Christian belief to be entirely selfless.

In our reaction to biological change and—if astrologers are to be believed—planetary movements, we suffer cyclic ups and downs. Even a cursory glance at the state of our modern world reveals that some psychological force of gravity draws us consistently down from "up", and demands considerable counter-effort to lift ourselves up from "down".

Perhaps it is this adaptability to cyclic changes that enables most people to meet occasional crises or disappointment without too serious a depletion of their inner resources.

BUT A LIFESTYLE which, however unwillingly, exposes a person to recurrent disappointments, continuing negation, or—and I think, worst of all—patent insincerity in personal relationships exacts an heroic degree of inner strength and personal resolution, if it is not to be sadly destructive.

I suppose it is only the truly mature who can achieve real objectivity in coping with such life conditions when he is intimately involved. Since few of us can boast full maturity in every aspect of our being, our biggest problem is our own feeling of inadequacy and failure.

It occurred to me, listening to a group of friends testifying to areas of difficulty in their day-to-day living, that one phrase was used repeatedly. "I want to be..." loving, happy, cheerful or whatever, "but they won't let me." He, she or it, will not allow it.

Day after day, obstacles block the way to the fulfillment of what we "want" to be, what we feel we are not only capable of being, but ought to be.

THE FIRST obstructions may be startling, but usually optimism and common sense find a means of either removing them or tracking a way through or around them.

When, despite all efforts to eradicate the problem, they recur with monotonous regularity, even the greatest optimist must sense a narrowing of perspective, and diminishing incentive.

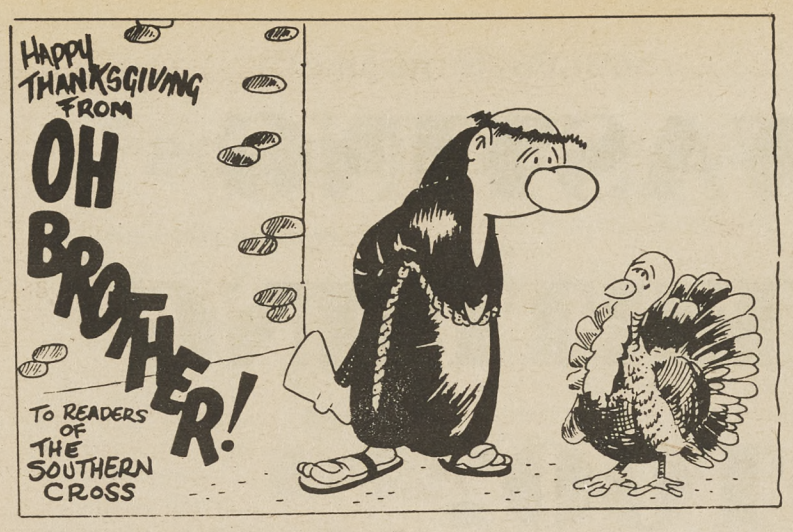
Sooner or later, we tire of moving those blocks or searching a way around. Sooner or later we no longer make the effort to "cope" and lose the hope to eventually overcome.

IN AIMLESS pacing, we cut our own rut and sink deeper and deeper until—to our depressed viewpoint—the obstacles loom increasingly larger, more insurmountable. We abdicate to them the power to control our lives and make us less than we are—ineffectual and frustrated, disappointed and sour.

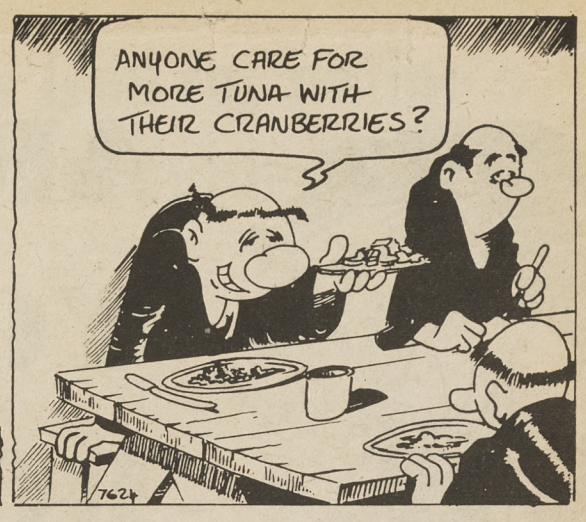
Inevitably, we are affected by the environment and the people around us. Only someone of total insensitivity is devoid of response or reaction to the stimulus or deflation of success or failure—as seen through the eyes of contemporaries.

But for Christians, there is always the opportunity for self-transcendence. There is always the promise of true fulfillment—always that unscientific and illogical conviction that persistent faith and trust will triumph and unremitting effort succeed—because we are deeply loved. Not "pie in the sky", but the assurance of great care, sure help in our need.

Why do we allow ourselves to become less than happy, less than loving, less than hopeful? Where is that inner strength and joy, that driving purpose, the indefatigable hope that burns the brand of Christians?







Opinion Forum

Prop. 14 and the Mass

The purpose of this letter is to clarify the misunderstanding concerning the Mass at Riverside, Oct. 30 (SC, Nov. 11).

The homily consisted of two parts: The first part was the California bishops' press release concerning Proposition 14 and the obligation of voting with an informed conscience. The press release defined Proposition 14 as an issue of social justice, therefore a moral issue.

Bishop Chavez, acting in accordance with the California bishops, explained this press release by reaffirming the Church's role as teacher of social justice.

At times a moral issue becomes a political issue also, and the Church cannot abdicate her responsibility to teach on a moral issue because it is in the political arena. For example, because abortion has become a political issue the Church does not refrain from teaching about it as a moral issue. The thrust of the presentation at the above mentioned Mass was not political but moral.

Another question is, Can moral issues be taught or explained during the homily? To answer this, one only has to read the Bible where one finds countless referrals to justice and the Christian's obligation to work for justice:

"Happy are those who hunger and thirst for justice, they shall be satisfied. Happy are those who suffer persecution for justice' sake; the kingdom of God is theirs." (Sermon on the mount) Seek first His kingship over you, His way of justice, and all these things will be given you besides. (Matthew 6:33)

In addition to Christ's words there are in the Mass many terms in which we pray and hope for peace—a result of love and justice. In the fourth Eucharistic Prayer there are direct references to justice. "To the poor he proclaimed the good news of salvation, to prisoners, freedom, and to those in sorrow, joy."

Seeking justice is not a comfortable occupation, as witnessed by Bishop Lamont of Rhodesia who was sentenced to jail for 15 years and who has received the support of the United States Conference of Catholic Bishops.

Bishop Chavez's presentation did not involve all 15 propositions on the ballot, but only one, that one which involved a moral issue. His purpose was to make it possible for us to go to the polls with an informed conscience.

There is still much to be learned in implementing God's justice. We must remain open to the teaching of Christ and his Church.

Father F. Morquillas
Our Lady of Guadalupe church
San Bernardino

Like to write?

What's your opinion? Why not write us about it? Share your views with others. But, please, not more than 200 words. Send letters to: Opinion Forum, **Southern Cross**, P.O. Box 81869, San Diego 92138.

Anonymous, unsigned letters will not be considered. Letters must carry full name, signature and address of writer, but on request they will be withheld from publication.

Life, death God's decision

In Opinion Forum (SC, Oct. 14) one reader expressed his opinion that the effort to change the Constitution to prohibit abortion is an unwise injection of religion into politics.

In my opinion it is more a matter of what is right or wrong that is involved in this effort. If we believe in God's commandment of "Thou shalt not kill", then it is wrong to permit an abortion.

If we believe in the Declaration of Independence where it states that all men are created equal and that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness, then it is wrong to permit an abortion.

I believe that the right of a child to live is greater than and supersedes any right that a woman may have to the privacy of her own body. Only God has the right to decide between life and death.

Gordon Paquin
San Bernardino

'Raw judicial power' used

Father O'Neil's article on abortion, "Life belongs to God, not to Supreme Court" (SC, Oct. 21) is indeed well put.

We should of course do everything possible to get that decision reversed. But, considering the fact that an amendment will take a great deal of time and effort, I'm also hoping God will help.

There are some points to consider. With all due respect we must appreciate that two of the Supreme Court judges dissented: Judge White and Judge Rehnquist, who charged the majority had used "raw judicial power" in deciding a controversial legislative issue according to its own preference.

There two judges were the youngest of the nine. White was 59 and Rehnquist, 52. Recently Judge Stevens, 56, replaced Douglas.

The remaining judges who voted in favor of the decision are Blackmun, 68, Burger, 69, Brennan, 70, Marshall, 68, Powell, 69, and Stewart, 61.

An amendment may take 15 years. One might add: man proposes, but God disposes.

Ben P. Grisafi
El Cajon

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11/76



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Christian Meditation

Face pain in prayer

By Father Jerome Bevilacqua, OSA



At times when we try to sit before the Lord Jesus in prayer we find our self in turmoil. Pain will rise from deep within, from some unknown source and for some unknown reason.

At times like this we usually try to escape the pain by seeking some form of pleasure. When the pain brings a vague sense of guilt, fear, or unworthiness it becomes especially difficult to remain still and in simple awareness of God's presence.

YET, IF WE remain faithful to prayer we will see the glory of God: "Happy the pure in heart: they shall see God." (Matthew 5:8)

In fact, it is at the moment of the greatest pain that we are often on the threshold of sharing in the greatest glory. "If we have died with him, then we shall live with him. If we hold firm, then we shall reign with him. If we disown him then he will disown us. We may be unfaithful, but he is always faithful, for he cannot disown his own self." (2 Timothy 2:11+)

Consequently, in the course of the meditation, as pain comes to the surface of the conscious mind I am recommending that you stay put and face it, **if you can.** " '...though the light has come into the world men have shown they prefer darkness to the light...but the man who lives by the truth comes out into the light, so that it may be plainly seen that what he does is done in God.' " (John 3:19+)

IN THE Gospel According to John the light is God's revelation of love, which love, in turn, is the source of all life. "God loved the world so much that he gave his only Son, so that everyone who believes in him may not be lost but have eternal life." (John 3:16)

Therefore, when the hurt surfaces bring it out into the light, which in reality is God's love for you. In other words, make a deliberate effort to look at the hurt while believing that Jesus also sees that you are suffering.

Then simply ask your Savior to take the pain away, while remaining ready to do any repentance, forgiving, or trusting that the Lord might require. In this way you will know that what you are doing "is done in God." (John 3:21) But what is done in God is done in the light which gives life.

BELIEVE then that what you do, since it is done in the light, gives you the power to share in Life. " 'Walk while you have the light, or the dark will overtake you...Believe in the light and you will become sons of light.' " (John 12:35+)

Likewise, then, when you are hurt or insulted by someone, admit that, in fact, it did hurt. That is, do not hide your pain from God. But instead of reacting simply to the pain (for this is darkness where we can stumble and fall), give the pain to Jesus upon the cross and believe that he can make that hurt into an opportunity for light to give birth to Love.

Bishop thanks God for nation's 200 years of freedom, liberty

Southern Cross Reporter

In a Thanksgiving Day message, Bishop Leo T. Maher thanks God "for the blessings bestowed on this great nation for these 200 years of freedom and liberty." He offers thanks also "for the role of leadership which we have been given" in the United States.

"Knowing the extraordinary joy of freedom," he writes, "we are under constraint to help others to aspire to this blessing."

HIS STATEMENT, issued to commemorate Nov. 25 as the national Thanksgiving remembrance, Bishop Maher says:

"In these 200 years we have dedicated ourselves to freedom and liberty and justice for all. On this Thanksgiving Day we give thanks to God for his divine assistance, for his generous blessings on the peoples of this fruitful land.

"We are thankful for the role of leadership which we have been given through the abundance of our land and the energies of our people. Not a single person in the world is unaffected by what we in the United States do or believe.

"THIS IS a responsibility and a blessing, for it enables us to show the world that a free people is also a flourishing people and a free land a happy land."

Bishop Maher writes that with the aid of God "we nourish the firm hope that the ideals and principles of America will grow firmer in the minds of our people, instilling in their minds the fact that while democracy is sensitive to freedom, it must be even more sensitive to the responsibility which guarantees freedom.

"Democracy requires a rule of conduct in which everyone has a duty," he adds. Democracy, he says, obliges us "to offer to those who have been most disinherited" the means of arriving in dignity at "a more human mode of life."

BISHOP Maher's message observes that this nation "must continue to reorganize a society of free people, equal in dignity and enjoying rights that are fundamentally equal." Then, he says, "we can continue to count our blessings."

His statement ends by recalling the "kindness, the mercy and love of the Lord," and that we "now rededicate ourselves to thankfulness."

Academy of Our Lady of Peace offers weekend retreat-type center

A new center for weekend gatherings of smaller groups has become available in the diocese at the Academy of Our Lady of Peace, San Diego.

The academy, which is a school for girls, closed out its boarding accommodation more than a year ago and, in the words of principal Sister Edward Mary, looked around to see "what service we could offer with the facility."

SO A NEW retreat-type center has become available, using the double and single rooms and a dormitory formerly used by student boarders.

"We have spent the past year updating the facility and getting it into shape for other use," said Sister Edward Mary. Already there have been Engaged Encounters, private seminar and retreat groups and plans are being well booked for the coming year.

"IT IS NOT like a regular retreat center, and I would hope people would see what we have before deciding," said the principal. "After all it is still a girls' school and students are here during the week."

The facilities available to groups of up to about 30 persons include the sleeping accommodation, dining room parlor, chapel and well manicured grounds overlooking Mission Valley from Oregon Street where the academy is situated.

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In Loving Memory

Into Thy hands, O Lord, we commend the spirits of these beloved ones who are gone before us into the realm of Thy eternal happiness and peace. — Amen.

BARRETT, Celia. Mother of Richard and John Barrett, Gloria Buksa and Joanne Gutierrez, sister of Raymond De La Paz, also five grandchildren. Requiem Mass, Nov. 5, St. Therese of the Child Jesus Church.

Goodbody's Ivy Chapel

DIXON, William J. Son of Genevieve Dixon, brother of Jack J. and Edward Dixon, Genevieve O'Connor and Rose Rosenberry. Requiem Mass, Nov. 5., St. Didacus Church.

Goodbody's Blvd. Chapel

FITZGERALD, Inez Marie. Sister of Muriel R. Baltrimas and Roy G. Fitzgerald. Requiem Mass, Nov. 9, St. Vincent de Paul Church.

Goodbody's Ivy Chapel

PORTER, William D. Son of Mr. and Mrs. Lyle Porter, brother of Donald and Ann Marie Porter, grandson of Marie Hirth. Requiem Mass, Nov. 6, St. Joseph's Cathedral.

Goodbody's Ivy Chapel

GARBANI, Glenn [Richard] Son of Juliet M. Garbani, brother of Mary Henneuse, Mable Morrison, Virginia Mullenix, Sister Ruth Garbani, CSJ, Robert and Glenn Garbani. Requiem Mass, Nov. 8, St. Didacus Church.

Goodbody's Blvd. Chapel

NEMSHACK, Ronald T. Son of Joseph Nemshack, brother of Edward and William Nemshack. Requiem Mass, Nov. 8, Holy Spirit Church.

Goodbody's Blvd. Chapel

SOUZA, Manuel J. Husband of Maria Souza, father of Mary S. Luz, Frank J., Manuel F. and George J. Souza, one sister in Portugal, also 17 grandchildren and six great-grandchildren. Requiem Mass, Nov. 11, St. Agnes Church.

Goodbody's Ivy Chapel

YORKE, Mahalia B. Sister of Gertrude Melberg and Cecile Reutter. Requiem Mass, Nov. 5, St. Joseph's Cathedral.

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St. Catherine Laboure Youth Center, IN THE BEGINNING, Wed. 7:30 p.m. Dec. 3. Fr. Dan Polizzi. Three week course stressing path toward reconciliation of some contemporary theories of the origin of the universe and the biblical account of creation. $1 donation. Call Peggy Wehe, coordinator, 277-7821.

St. Didacus, ROOTS OF OUR FAITH-INSIGHTS IN FAITH, 2nd and 4th Thurs. 7:30-9 p.m. Classes held in home. Material presented and suggested scriptural readings following. No fee. All welcome. Call Mrs. Waters 284-5916.

BIBLE STUDY, 2nd and 4th Tues. 7-9 p.m. Held in home. Fr. Richard Houck. Study Acts of Apostles, reading and discussion, followed by open discussion. Class full at this time. Call rectory if interested in starting further classes. 284-3472.

Blessed Sacrament, MARRIAGE ENRICHMENT PROGRAM, Tues. 7-8 p.m. Nov. 9, church hall. John W. Swanke, Ph.D., Marriage, Child and Family counselor. First of five week series of adult get-togethers. Informative discussion program, covering components of marriage, sex, parenthood, psychology, economic, birth control and contraceptives. $2 per person, if pre-reg. 50 cents per meeting if not. Call rectory 582-5722.

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SCRIPTURE STUDY, Thurs. 8:30-9:30 a.m., in church. Fr. Gerard O'Donnell. Teaching main themes of salvation of the Old and New Testament. No fee. All welcome. Call rectory 459-2975.

OCEANSIDE DEANERY

St. Francis, SWIMMIN' IN THE RIVER JORDAN, alternating Mon. 7-8:30 p.m. through April, Old Hall. Sponsor: Special Religious Education Team. Course on Holy Spirit and Christian Community for adults with mild and moderate learning disabilities. Fee $7, for year. Call Mary Jackson 758-3651 before attending.

Pala Rey Camp, POSITIVE GROWTH SEMINAR FOR FAMILIES, Nov. 26-28. James J. Nugent, Ph.D., Family Success Seminar Director. Weekend seminar for happy and loving families who are ready for a family retreat that provides for a strengthening of each person's self-concept, more encouragement and support for each member of the family, and a special feeling of closeness and unity. Call 742-3940.

RIVERSIDE DEANERY

Notre Dame High School, SOCIOLOGY OF A PARISH, Tues. Nov. 23, 7 p.m. Dr. Ron McAllister, professor of Urban Studies, U.C.R. Discuss ethnic backgrounds of people of the church and specifically with social groups within the parish. No fee. All welcome. Call Center for Educational Ministry, San Bernardino, 888-2276.

SOUTH BAY DEANERY

Sacred Heart, Coronado, ROOTS OF OUR FAITH-INSIGHTS IN FAITH, first three Tues. of month, 10 a.m. Parish Hall, repeated 8 p.m., Sacred Heart School. Msgr. John R. Portman, moderator. Discussion of scriptural themes presented in **Southern Cross.** No fee. All welcome.

St. Pius X, COMPLINE, 7:30-8 p.m. Wed. in church. Fr. Nick Reveles, Help adults become accustomed to evening prayer of the Church. Call 420-9193.

EL CAJON DEANERY

St. Kieran parish, WEEKLY ADULT ENRICHMENT SERIES SEMINAR, Nov. 30-Dec. 1, 7:30-9 p.m., parish hall-Tues. In homes-Wed. Lay facilitors. Seminar designed to update and enrich adult awareness. First topic: Sacramentality. No fee. All welcome. Call Sr. LaVerne Olberding 447-5249.



ADVENT:

The Coming of Jesus



The season of Advent begins Sunday, Nov. 28 and continues until Christmas. The following article gives the history and liturgical observance of Advent in the Church and the home, and offers suggestions to make this a time of prayer, teaching and joyful preparation for the Nativity of the Lord.

The first recorded observance of Advent was in the western church around the year 360. Hilary of Poitiers mentioned a period of three weeks' preparation for the coming of the Lord. This observance referred to by Hilary was occuring even before the celebration of Christmas, which dates to approximately 336 in Rome.

The Council of Saragossa in Spain considered the disciplinary observance of Advent so important that a law was passed requiring daily church attendance.

IN ONE of his Ember Day sermons Pope Leo the Great (440-461) reflected on the coming of Christ at Christmas and on the final day. This sermon set the theme for the season, a two fold view of time.

In the fifth century, the three week observance of Advent in Gaul was changed to six weeks. One of the reasons for this change was to parallel the six week observance of Lent. Thus, both consisted of six weeks and both were penitential in tone.

In 490 Advent began on the feast of St. Martin, November 11, and was known as St. Martin's Lent. The Council of Tours (565) and the Council of Macon (581) both mentioned the six week period of preparation for Christmas. In the seventh century, Rome observed an Advent of five Sundays, while there was a six week period in the eighth century.

Eastern and Western observances

The Eastern and Western churches had different focal points for the celebration. In the East it was the Epiphany which celebrated the manifestation of Christ and the revelation of God through Jesus' Incarnation. This feast mingled thoughts of the birth, the adoration of the Magi, the baptism in the Jordon and the miracle at Cana. It was, therefore, a unitive feast; it gathered other feasts to itself.

The Western church, however, was celebrating a single feast, the birth of Christ on December 25. The revelation of Christ to all through the Magi was celebrated on January 6. Other feasts followed. These two approaches intermingled and influenced each other's feasts and celebrations.

IN RECENT years liturgists have become more sensitive to the traditional time frame of Advent and its sense of "coming." For what sort of "coming" does Advent prepare?

Once the Saviour had been born, he could not be an infant again. And now two thousand years after his birth, Christ is still Emmanuel, God with us.

Advent prepares for the birth of Christ as a **memorial** of His coming. The Christmas celebration is an acknowledgement that His presence has not come to an end and His concern for us is no less real and evident now than it was at His birth.

THE SECOND traditional focus for Advent is its preparation for the coming of the Saviour at the end of time. We believe the Lord Jesus will come again in glory. This theme can be found in the new lectionary. In the old lectionary, the season of Pentecost came to an end with the ominous judgment of the world.

This feast of death marked the end of the Church year. Advent became the beginning of the year and focused on a somewhat historical cycle of readings. Today's lectionary blends the traditional image of the final times with the season of Advent.

The theme of the Gospel for the first Sunday of Advent is: "The Lord is coming in glory at the end of time." This emphasis places Advent in an eschatological pose. Its trajectory searches the horizon for the end of time.

The earlier custom of viewing Advent as a little Lent survives only in the call to prepare. If we are to prepare for Christ's coming, we must prepare our hearts and our lives. The sense of penance which marked the early centuries no longer parallels the season of Lent. One might say that Advent is a season looking ahead more than it is repairing past failings.

The modern context

"Waiting for the coming of the Lord," is an expression with certain psychological colors. During the Black Plague awaiting the Lord meant surrendering to the terrible scales of justice to which people were dragged by skeleton-death. The dour mood of our pilgrim forebearers awaited the final judgment of God who would dangle them mercilessly as a spider over the fires of hell.

There are, however, other qualities to judgment and the final times. Most recently the millennial views of the Shakers have inspired us with the joy, the peace and the calm of awaiting the coming of the Lord. The Shakers view the world and their work as a building of the new creation. The psychological picture of their waiting, is one of quiet preparation in calmness, listening, empty and free.

THE POPULAR oriental philosophies are imbued with a sense of peaceful watching. The Tao Te Ching of Lao Tsu expresses this beautifully.

> Empty yourself of everything. Let the mind rest at peace. The ten thousand things rise and fall while the self watches their return. They grow and flourish and then return to the source. Returning to the source is stillness, which is the way of nature.
>
> The way of nature is unchanging. Knowing constancy is inside. Not knowing constancy leads to disaster. Knowing constancy, the mind is open. With an open mind, you will be open hearted.
>
> Being open hearted, you will act loyally. Being loyal, you attain the divine, you will be at one with the tao. Being at one with the tao, is eternal. And though the body dies, the tao will never pass away.

Like the Tao Te Ching and the Shaker view, the sense of immortality mingled with the mortal and the balanced tension between the two, marks the quality of waiting, which the Advent season invokes. This image however, is in direct contradiction to what is happening in most peoples' lives before Christmas.

The rush to buy gifts etc. begins before Thanksgiving. There is a serious question, however, about condemning this. The commercialism is not appropriate, but it is also a season marked by our society's concern for others.

THE PROBLEM comes in helping people to contextualize the liturgy, to shift gears from other activities to this season of peaceful waiting. A second problem might be our inability to distinguish what is peaceful waiting from what is merely dull.

If we understand this, then liturgy can be a gentle oasis in the midst of a more hectic schedule, rather than a war against commercialism. Let the liturgies speak for themselves.

Focus on liturgy

The liturgical calendar of Advent is divided into two uneven halves. The first part of the season, the longer part, emphasizes the coming of the Lord in glory. The second part (December 17-24) looks to the feast of the Nativity and recalls the events which led up to the birth of Christ.

THE LITURGY of the first Sunday of Advent speaks most clearly of the Lord's coming at the end of time. The gospel of the Sunday is the coming of the son of man. The Preface speaks about the two comings of Christ and says "Now we watch for the day, hoping that the salvation promised us will be ours, when Christ Our Lord will come again in His glory."

The liturgy of the second and third Sundays of Advent highlights the preaching and teaching of John the Baptist. John is also the figure who, more than any other, stands as one who proclaims Him who is to come. It is John who preaches the coming of the kingdom and calls for reform.

The writings of Thomas Merton speak of John's ministry ending, not at the nativity, but continuing now as he asks us to reform our lives and to answer his plea to "prepare." In the liturgy of the third Sunday of Advent, the question asked of John by the crowd is our question today, "What are we to do?"

THIS GOSPEL, more than any other, places **us** under the scrutiny of John's ministry as we seek to know how to prepare for the coming of Jesus. John asks us to evaluate the meaning of our lives, the meaning of history, of people, of the world. Are we the advent of the Lord in the world today?

The liturgy of the third Sunday introduces faintly the theme of the second part of Advent "Father of Our Lord, Jesus Christ, ever faithful to your promises and ever close to your church, **the earth rejoices in hope of the Saviour's coming** and looks forward with longing to His return at the end of time."

The second theme of Advent prays, "O come, O come Emmanuel," and we call Him "King of all nations," the "God of power and might." Another familiar hymn states, "Come thou long expected Jesus, born a child and yet a king, born to reign in us forever."

The Advent liturgy merges the past, the present and the future. In another famous Advent hymn the text reads: "Rejoice, the King is near, Alleluia, but we must be prepared to see this brightness of eternity."

THE FOURTH Sunday of Advent speaks about events which immediately prepare for the birth of Christ. The Gospel according to Matthew speaks about the dream of Joseph and the fulfillment of the prophecy. "The Virgin shall be with child and give birth to a son and they shall call him Emmanuel." The gospel according to Luke tells us about the appearance of Gabriel to Mary. The second selection from Luke describes Mary's visit to Elizabeth.

The imagery of the first preface for Christmas is the appearance of the Eternal Word, and Christ the Light. The imagery of light traces through the Sundays of Advent. On the first Sunday, the prayer states: "Our minds are searching for the light of your word." On the second Sunday: "The day draws near when the glory of your Son will make radiant the night of the waiting world."

Or again, the Vigil Mass of Christmas says, "We keep Vigil for the dawn of salvation and the birth of your Son." The Mass at midnight captures the sense of darkness and light: "Through the night hours of the darkened earth, we your people, watch for the coming of your promised son...Father you make this night radiant with the splendor of Jesus Christ, our light. We welcome Him as Lord, the true light of the world."

Environment of Advent

The liturgical themes and the Christmas rush emphasize the border between the church and the world in philosophic terms. And this might be a good place to begin a visual consideration too. A bold visual statement might be made outside the church building letting people know that they are entering into another level of the pre-Christmas celebrations.

Decorating a church for Christmas is easy to visualize. However, decorating for Advent has a unique quality since it is decoration for austerity and serenity. The visual environment should be based on the liturgical foci for the season. Some suggestions follow.

THE WORD OF GOD

If Advent is preparation for the coming of the Word, the liturgy and environment should treat the Word of God with special care. There are many visual possibilities. These can easily focus on the place of the word, the lectern. The Jewish family for the feast of booths, focuses attention on the table placing a pine bough canopy over it.

The same concept can heighten the



place of the Word. Candles, flowers, etc. help too. Special care can be taken to choose sung versions of responsorial psalms, appropriate Alleluia melodies. The question of liturgical dance could lend a powerful focus on the Word.

THE PEOPLE WHO AWAITED HIS COMING

A few moments' thought about the people who waited for Christ's coming, present many visual possibilities. Certainly John the Baptist is a prominent figure in scripture and imagery of the season, Joseph and Mary too, stand as those who awaited His coming.

Tree of Jesse

The Jesse Tree begins as a large bare branch. Oftentimes it is placed in the sanctuary and it is progressively decorated by symbols of those who preceded Jesus. The following symbols can be used on it.

THE GLOBE—A small mobile globe symbolizing the creation of the world reaffirming that everything God created is good.

THE APPLE—The apple symbolizes Adam and Eve to whom the promise of the saviour was first made. In a very real sense this is the beginning of our journey to God.

THE ALTAR OF SACRIFICE—(or a symbol of Abraham and Isaac) It was with Abraham that God established His covenant and His chosen people: "I will make my covenant between you and me and will give you many children." God tested Abraham's love when He asked for the life of his beloved son Isaac. Isaac often has become the symbol of the Christ figure required to die for the love of the father. Another symbol of Abraham might be the tent of Abraham found in Genesis 12:22.

THE ARK OF NOAH OR A RAINBOW—The flood which destroyed the earth and the saving ark, marks another act of covenant between God and people, a covenant of God's faithfulness, of reassurance that He was the saving Lord. (Genesis 9:12-17)

THE COAT OF MANY COLORS—Represents Joseph, the favorite son, who was sold into slavery by his brothers, but who like Christ saved them from death.

THE TEN COMMANDMENTS AND THE CLOUD OF COVENANT—In Exodus 20:1-17 the description of the covenant and the tablets of stone...In Exodus 40:34-38, we read of the saving cloud of Divine presence.

THE KEY AND THE CROWN REPRESENT DAVID—The prophets revealed that the messiah would be of the house of David. He would be the key that opened heaven for all people.

A SCROLL—The scroll can represent the numerous prophets who continually reminded the people to be faithful to their promise.

THE SHELL AND WATER—These renaissance symbols represent John the Baptist who was the last of the prophets and preached the coming of the kingdom.

THE HAMMER AND THE SQUARE—Or sometimes a donkey represent St. Joseph, the husband of Mary.



THE LILY—Often used to represent Mary.

THE CHI-RHO—Are the first two Greek letters of the name "Christ."

The Jesse tree can be decorated in many ways. The ornaments might be designed by children. Each week the Jesse tree is decorated with further symbols leading to the celebration of Christmas. This tree would then become the Christmas tree fully decorated at the end of Advent.

The symbolic suggestions such as the apple and the ark of Noah are only one approach to the Jesse tree. Simple decorative ornaments made of straw and yarn could equally express preparation. The delicacy and simplicity of yarn and straw ornaments emphasize the earthen and natural character of liturgy.

Sense of light

The season of Advent builds upon growing light. Indeed the Christmas date took its origin from the feast of **Natalis Solis Invicti,** a pagan feast celebrating the winter solstice and the strengthening power of the Sun.

The environment of the church might also rely on a growing sense of light. A bare branch gradually filled with candles would be an adaptation of the Jesse tree, but now with a light theme.

Decorating in this way we must achieve a different emphasis than Holy Week and its light theme. The use of the Christ candle is more appropriately reserved to Holy Week although it was used in medieval times at Christmas.

Advent customs

The Posada. It is a Spanish custom to offer a Novena in preparation for Christmas. The tradition of the Posada is one of pilgrimage. The scene is the journey of Joseph and Mary to Bethlehem. The various members of the family gathered together, light candles and process to various homes.

During this time they pray and sing. When they approach the first door, they sing the song asking for a place to stay "In the name of heaven, I ask you for a place to stay, my beloved wife cannot walk." Other people behind the door answer, "No, this is not an inn, keep going, I don't open to strangers."

Various verses of the song can be sung until the group comes to the last door and echoing Mary and Joseph's words say, "My name is Joseph, my wife is Mary, mother of God who will give birth." The answer behind the last door, "Enter holy pilgrims, you may use this place, not only my home, but also my heart."

The people who are helping with the fiesta are then called by name into the Posada or Inn, and the fiesta begins with music, food, drink and candy for the children.

The Posada is an important custom because it unifies the community and brings everyone together in the spirit of Christmas peace—Estella Perez.

The Wigilia. It is a widely preserved custom among Polish-Americans to celebrate a Christmas even supper. In some homes, hay is spread on the table beneath the table cloth, a reminder of the Christ child manger. The supper begins with the breaking and sharing of **oplatek**, a wafer like bread accompanied by the mutual exchange of good wishes.

This meal is a meatless meal, beet soup, various grains rolled in leaves etc. are served. After the meal, the family begins to sing the beautiful **koledy,** that is Polish Carols. The gifts are usually exchanged at this time.

The origin of the oplatek or wafer like bread may be the Hebrew meaning of Bethlehem that is, "house of bread." The Polish people see in the exchange of bread, a sharing of Christ who was born in Bethlehem—Rev. Leroy Wickowski.

Many countries celebrate the feast of St. Nicholas. It is especially popular in Germany and Austria. This custom places the giving of gifts on December 6. On the night before St. Nicholas day, the children place their shoes outside their bedroom doors.

During the night, St. Nicholas brings his gifts. He fills the shoes with nuts and apples. For those who are undeserving, he gives charcoal.

The Spanish and Mexican Pinata is the traditional festival symbol for Christmas time. In Mexico the pinata is a richly decorated paper mache ornament, sometimes in the form of an animal, which is filled with candy and small toys. Like the Advent wreath, it is symbol in itself of the festive season.

It is Scandinavian custom to have a large log burning at Christmas time. It welcomes a time of entertaining. The yule log might be an appropriate focus for the light theme.

While it is another Scandinavian custom to feed wheat to the birds, this practice is followed in many countries. In fact, in some places special foods are made for animals at this time of year. The practice stems from the tradition that it was the animals who saw the birth of Christ and that on Christmas night, the animals speak.

While this is somewhat foreign to our culture, the gathered wheat sheaves speak to many people about the season of preparation for Christmas.

One of the best known customs for the season of Advent is the Advent wreath. The wreath has no direct liturgical significance, in fact it may have taken its origin from the feast of **Natalis Solis Invicti** where green bows were brought into the homes and later used for the winter fire. However, the Advent wreath strengthens the season.

The large wreath of evergreens and four candles mark off the Advent waiting period. Without trying to describe the symbolism of each part of the wreath, it is better to say that the wreath itself is a symbol of the season. This wreath should be large, possibly hung from the ceiling, much as it would have been done in the Festival halls.

Family projects

There are several family projects which can strengthen the Advent season. The church of the Nativity in Bloomington offered the following prayer for the Advent wreath:

Leader: May this light remind us of Jesus who is the true light of the world. Let us call on Him whose coming we prepare for and await.

Family: Christ has died, Christ has risen, Christ will come again.

1st Week: O powerful God, increase our strength of will for doing good, that Christ may find an eager welcome at His coming and call us to His side in the kingdom of heaven, where He lives and reigns with you and the Holy Spirit, one God, forever and ever.

2nd Week: God of power and mercy, open our hearts and welcome. Remove the things that hinder us from receiving Christ with joy, so that we may share in His wisdom and become one with Him, when He comes in glory. We ask this through Christ Our Lord, who with you and the Holy Spirit are one God forever and ever. Amen.

3rd Week: Lord God, may we, your family, who look forward to the birthday of Christ, experience the joy



of salvation and celebrate that feast with love and thanksgiving. We ask this through Christ Our Lord.

4th Week: Lord, fill our hearts with your life and as you reveal to us by an angel the coming of your Son as one of us, so lead us through His suffering and death to the glory of his resurrection. He lives and reigns forever and ever. Amen.

Family: Our Father...

Leader: May the Lord bless us, deliver us from all evil and bring us to everlasting life.

The church of St. Joseph in New Hope suggested the following:

THE ADVENT CALENDAR

On a large piece of poster board mark off squares one for each day of Advent. Everyone in the family should contribute pictures, scripture readings, a prayer, a person for whom to pray, an action of kindness to be performed etc. for each day.

On a second piece of poster board of the same size, mark off the same squares, cut each square on three sides so that they can open like doors. Each day of Advent a door is opened and the action for that day is taken.

POMANDERS

For gifts or tree ornaments. Pomanders are usually made by sticking whole cloves into oranges or apples. They bring a spice scent to the room and may be given as gifts.

Neighborhood prayer services and neighborhood caroling are also good Advent projects.

CHRISTMAS TICKET TREE

A family can write out action-gifts that they will do for one another, eg. "To Bill, from Sue, I will make your bed one time."

THE "O" ANTIPHONS

The liturgy of the hours has special antiphons from December 17-23. They are strong poetic reminders of the coming of Christ and can be visual and graphic decorations.

December 17: O wisdom proceeding from the mouth of the most high, announced by the prophets, come to teach the way of salvation; come Lord, O come to save us.

December 18: O Lord, shepherd of the house of Israel who guides your holy people, O come redeem us all by the power of your arm; come, Lord, come save us.

December 19: O Son of David, the standard of people and kings whom the whole world implores come to deliver us; Lord, do not delay, come, Lord come to save us.

December 20: O Key of David and sign of the house of Israel, who rules the world, come to deliver us. Lord do not delay come, Lord, come to save us.

December 21: O rising sun, splendor of light eternal and sun of justice, come to enlighten those who sit in the shadow of death; come Lord, come to save us.

December 22: O King of the nations, corner stone of the church, uniting two peoples, come to deliver us whom you have created, come Lord, come to save us.

December 23: O Emmanuel our king, hope of the nations and saviour of all peoples come to deliver us. Lord, do not delay; come, Lord, come to save us.



BENDICION DE CARROS—El Padre Richard Brown, SJ, parroco de la parroquia de Nuestra Senora de Guadalupe, San Diego, bendice automoviles en la Cuarta "Bendicion de Carros" Annual en la iglesia del pasado Sabado. Una Misa con mariachi precedio la bendicion que contribuye a que los diferentes clubes de "low-rider" se unan en un espiritu de armonia, dijo el Padre Brown.—Foto de SC

BLESSING CARS—Father Richard Brown, SJ, pastor of Our Lady of Guadalupe parish, San Diego, blesses automobiles at the fourth annual "Blessing of the Cars" at the church last Saturday. A mariachi Mass preceded the blessing which is designed to bring the various "low-rider" car clubs together in a spirit of harmony, said Father Brown.—SC photo

Conversion a la persona

Por Padre F. Morquillas, CM

Nuestro amor a Dios, para que sea verdadero, he de manifestarse en nuestro amor a la gente: "El segundo mandamiente es como el primero. Amaras al projimo como a ti mismo."

Todos esperamos un minimo de los demas. Ese minimo es el que nos traten como personas. No como numeros o categorias, ni muchc menos como objetos. El verdadero cristiano, pues, necesita no solo de una conversion a Dios, sino tambien de la conversion a la persona.

QUE PODEMOS hacer para que los demas se sientan como personas a nuestro lado? La respuesta esta en que necesitamos de un proceso de conversion de lo abstracto a lo concreto, desde el dar prioridad a las ideas al dar prioridad a las personas. Esta debe ser nuestra actitud fundamental.

En este mundo podemos pasar el corto tiempo de nuestras vidas sumergidos en un mar de ideas, tratando de idear un mundo nuevo, un sistema mejor. Con esta actitud, es natural que al encontrarnos con alguien, no importa quien sea, haremos lo posible por "mejorar su condicion" y transformarlo a nuestra imagen y semejanza. Y si ese alguien se resiste, lo demos por perdido y hasta por enemigo.

Pero la actitud verdadera que debieramos seguir es la de quedar extasiados ante una persona humana, inteligente y libre, en la que se descubre la imagen de Dios. En este caso y con esta actitud cristiana, no trataremos de ajustarle a nuestra manera personal de pensar.

A LO MAS le podriamos ofrecer algunas de nuestras experiencias, de nuestras convicciones; pero sin jamas forzar a nadie a que las acepte. Queremos que esa persona crezca interiormente segun su capacidad.

Estas dos manera de tratar a la gente existen en la realidad entre nosotros. En la historia de la civilizacion del Oeste abundan las personas que concibieron un sistema de pensar, y luego forzaron a los demas a que se amoldaran a su sistema. Si tales personas estaban en el poder, se volvieron opresores.

Es el caso de Enrique VIII, quien hizo rodar las cabezas de los que no se sometieron. O el caso de la Inquisicion de los papas que llevo a la hoguera a los que no se ajustaron a su manera de pensar o de creer. En estos procesos se negaron los derechos de la persona a su libertad y a su propio pensamiento.

HUBO CON todo en la historia otras personas que tubieron una vision de un mundo mejor, pero que no trataron de imponerlo a los demas. Se contentaron con saludar como hermanos e iguales a cuantos se encontraban en el camino de la vida. San Francisco de Asis fue uno de ellos. Radiante de amor y de bondad, ayudo a los demas de una manera admirable a crecer en sabiduria y gracia. A su lado se sintieron como personas.

Tambien en nuestros tiempos existen esas dos actitudes. Frecuentemente nos concentramos tanto en ideas y teorias que la persona humana puede quedarse en mero objeto. Si no siguen nuestra manera de pensar o no viven segun nuestros deseos, les damos por muertos, ya se por medio de la excomunion, del olvido, como si no existieran. Es la manera moderna de eliminar a los que no estan de acuerdo con nosotros.

Pero en otras ocasiones, en nuestros momentos de bondad, podemos ver en las personas la imagen de Dios, dotados de inteligencia y libertad, y los tratamos con bondad y respeto y no interferimos en el proceso de su crecimiento personal e integral.

ESE ENGANO de creer hacer "un bien" es aun mas peligroso cuando esta coloreado de religion. Por la causa del Reino, los conservadores atacan y desprecian a los liberales. Los liberales a su vez calumnian y dan al olvido a los conservadores. Cada uno de estos grupos necesitan convertirse de la posicion de defender ideas a la de defender personas.

He leido muchas alabanzas del Papa Juan XXIII, y son muchos los monumentos levantados a su nombre. Pero la mayor alabanza y el mayor recuerdo de este santo Papa puede concretizarse en este pensamiento: Todos se sentian como personas a su lado. Juan XXIII respetaba a todos como personas, cualesquiera que fueran sus ideas politicas o religiosas, desde los monjes budistas del Japon hasta el yerno del comunista Nikita Khrushchev.

Pero quizas diga alguien: Si consideramos a la gente sin tener en cuenta sus opiniones y su conducta, no estaremos ayudando a que la sociedad se desintegre, puesto que estaremos respetando la personalidad de los mentirosos, ladrones y criminales?

POR SUPUESTO que debe haber leyes y normas para el bien comun de la comunidad. De lo contrario viviriamos en completa anarquia. Pero aun y todo, si alguien rompe esas leyes, su personalidad debe ser respetada aunque sea en la carcel. En casos extremos como este, respetar su personalidad ordinariamente consistira en ayudarle a que se reintegre en la comunidad de lo cual es un miembro.

Por otra parte, el que no se haya liberado a si mismo y no se sienta como persona inteligente y libre, jamas podra respetar la persona en otros. Algunas filosofias baratas resultan a veces muy populares y arrollan a grandes masas de gente en una direccion equivocada, precisamente por eso de no tener conciencia propia de su dignidad humana. Muchos nunca llegan a desarrollarse por dentro. Se contentan con repetir lo que leen en un libro, o en copiar o absorver las ideas o formas del medio ambiente.

Este proceso de liberacion personal debe ser un continuo esfuerzo en nuestras vidas hasta parecernos mas y mas a nuestro Modelo, Jesus. El, mas que ningun otro, hizo sentir como personas a cuantos se le acercaron, ya fueran pescadores, prostitutas o invalidos. En medio de sus enfermedades espitituales o corporales, supo respetar la dignidad de la persona humana, portadora de valores eternos.

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Talking Point—'Miracle' of ministry

Who me? An extraordinary minister?



By Ruth Tieman

Mrs. Ray [Ruth] Tieman is an extraordinary minister of the Eucharist at St. Catherine church, Riverside. Here she tells of her trepidation and exhilaration in the ministry, and a minor "miracle" which may leave you "panting."

The past few months have been a battleground where my personal struggle was to control temper and accept some of the strongest feelings and emotions I've ever experienced in my life.

When the beautiful gift of being an extraordinary minister of the Eucharist was first offered to my husband and I, it gave me a jolt of excitement followed by qualms of wonderment, awe and humility. There was never a doubt in my mind as to wanting to do the ministry. However, I felt extremely small, insignificant and definitely not deserving.

DURING THE FEW months between acceptance of the honor and the actual investment of the ministry, I found I was in a constant turmoil with myself. I literally put myself on trial. I purged, examined and judged until I had convinced myself that anyone else, no matter who, would be more worthy than I to do this very special calling.

My unsureness was becoming obvious to others. I was often in tears, afraid to say too much of anything



about the impending day. Those close to me were loving and assuring, constantly reminding me that I was chosen by God to do his work. That was more than I could handle, much less accept. I wanted very desperately to believe them but was unable to see or understand why God could possibly be interested in using me.

In spite of, and probably because of all this emotional stress, I still could not quell the ripples of joy that would assail my being.

AS THE EVENING of rehearsal approached, I was as nervous and apprehensive as I had ever known myself to be. I was more than anxious to be done with the rites and formalities.

Simple as it was, the meaning and result of the ceremony was the profound fact that I would now be so privileged as to carry the Blessed Host, the miracle of the ages, to the invalids,—the aged and often forgotten children of God. People who are given the necessary physical attentions, but starve for a spiritual union—a prayer, a blessing, the communion of God and man.

I noticed the quiet acceptance of my husband and questioned him about his feelings. How could he be so calm while I was struggling for answers? I realize now that our individual backgrounds reflected our reactions.

HE WAS RAISED by his grandmother, a loving woman who taught him about God but never directed him to a denominational religion or any structure of worship. We were married five years when his decision to join the Catholic Church added new dimensions to our life. This decision was made 21 years ago and his faith has been firm, constant and accepting.

My religious influence was developed in my home life. My parents were devout Catholics raising a large family in troubled times. Their source of strength was always their faith.

I attended 12 years of Catholic schools and was always well versed in the rote answers of the Baltimore Catechism. My faith was never challenged, much less questioned. I merely took it for granted—never changing, never growing, still retaining my childlike beliefs.

NOW THIS GIFT of being able to serve in an active, meaningful way, was changing my attitude daily.

A few days before the rehearsal, I had shopped and found a lovely pants suit, one I felt very fitting for the ceremony.

It was about 8:30 that Saturday evening and the good Brother who had guided us so lovingly through the ritual, left with the parting remark that the pastor expected the women to wear skirts or dresses.

DID I HEAR him correctly? How could I possibly oblige? I hadn't worn a skirt in years. The stores were closed. Panic stricken, I threw an imploring look to my husband. But he was as helpless as I.

One of the women mentioned a local chain store, not too far from church, that stayed open till 9:30. It was a small glimmer—a chance!

My husband, confused and embarrassed, quietly stated that he had only $6.00 with him and if we had to go home for money there would be no time to get back to the store before it closed. I felt completely defeated.

REACHING FOR his wallet to make sure, I saw a sudden smile erupt on his face. Our of the worn crevices, he pulled an oblong piece of paper with a jagged torn edge. It was a blank check! Why was that in his wallet? We never tore checks out of the book and I knew the check book was at home.

He looked kind of strange when he confided that, as we were walking out the door on the way to rehearsal, he had gone back and pulled out the check, just in case. Of what? Who knows? Of one fact I am sure. Never in the 26 years we've been married has he ever pulled a blank check from the book for any reason. Why hadn't he just taken the check book?

Time was of the essence so I refrained from pressing him for a detailed explanation. (He had none, I found out later.)

WE LITERALLY raced to the store, not knowing even what we were looking for. The simplest answer to my problem was to try to find a skirt to substitute for the pants on the suit I had bought. At that point, I had only a vague idea of the color I needed and was so disturbed I couldn't even remember what the outfit looked like. I was on the verge of tears as I hunted up and down the aisles.

It was a forest of pants and suits, one disarrayed rack of loud plaid and flowered skirts and one of hideous shapeless dresses. Nothing even remotely acceptable to what I needed.

Turning to leave, resigned to the fact that I was helpless to improvise a solution, I spotted a rack loaded with pants. Jammed at the very end hung three skirts, all in the color I thought I was looking for. They were in three different sizes as well, one of which was a perfect fit.

WE NEVER SPOKE a word all the way home, I was busy praying, both hopefully and scared. How could I ever believe what had happened and was to happen?

Trying on the suit at home, I was speechless. The skirt not only matched the suit in color, but was even in the same material. It was as if it had been made for it, yet there was no way the stores I had made the two purchases at, could possibly be carrying the same items of comparable quality.

I couldn't rationalize what had happened. Logic or even coincidence would not serve to reason. I know that skirt will always be treasured as a sign of love and approval for what I was about to undertake. I had been touched in the one area I could recognize—my pride!

THE NEXT DAY I was floating. It had to be right and it was. The homily was given simply to the congregation, acquainting them with the needs of the shut-ins and the sanctioned approval of the bishop to use eucharistic ministers to serve this need.

I was at peace with myself for the first time in months. The feeling of acceptance by the congregation was noticeable.

But what about those we were to minister to? How would they react to the prayers and blessings given by laymen? Would they accept the Body and Blood of Christ from the hands of a woman?

THE HOSPITAL we visited was a maze of corridors. The charge nurse was very cooperative and friendly. She greeted us with a list of names and room numbers of the Catholic patients wishing to be visited and given a short service.

We questioned each patient when we approached them, asking if they would like to receive Holy Communion. The response, with the exception of one, was unanimous. Most were incapacitated, confined to wheelchairs and beds. Their arms were open to us in love and gratitude. How could we help but respond?

A touch of a hand, a smile, a kiss, all loving gestures given with a quiet thank you! I fought my tears. My fears had vanished and been replaced with a deep gratitude that I could answer a vital need.

EACH ROOM visited was a new revelation of love and faith. The one person who did not wish to receive the Host, asked for our blessing, which we gave freely and with joy.

And how did I feel when I discovered the occupant of one room was an aged, retired priest? Would he accept us in this capacity?

Apprehension returned, but only momentarily, as he was as delighted to see us as any of the other patients. It was his blessing, given to us, that climaxed our day and took us home with a whole new profound way to love and serve God and man.

DEAR LORD, how good this is and how complete I feel. This new awareness in serving you has brought us so much happiness and satisfaction.

Blest are those who hunger and thirst for holiness; they shall have their fill." (Matthew 5:1-12)

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FOLK FAIR PRINCESSES—Three princesses of the San Diego Folk Faire, 11 a.m.-8 p.m. Nov. 20-21 at the Scottish Rite Memorial Center in Mission Valley, look at a 250-year-old icon from St. George Serbian Orthodox church. It will be exhibited at the event sponsored by the San Diego County Ecumenical Conference. Food, music, dance and folk art of 20 different ethnic groups will be featured. The princesses and the groups they represent are, from left, Grace Killelea of Holy Family parish, San Diego, Italian Catholic Federation; Marlene Abueg of St. Michael parish, Paradise Hills, Filipino Catholic Society; and Carol Lipinski, a USD senior, Polish-American Society.—SC photo

Show notes...

"Two to the Bar", two one-act works, "Trial by Jury" and "The Devil and Daniel Webster", presented by USD Music Department, 8:15 p.m. Nov. 19, 20, 2:15 p.m. Nov. 21, Camino Theatre, University of San Diego. Tickets at the door.

"Look Up and Live", panel evaluates resolutions and major considerations of the recently held U.S. bishops' conference, CBS-TV Network, Nov. 21, 6 a.m. KNXT-2, Los Angeles.

San Diego Symphony, directed by Peter Eros, "Bluebeard's Castle", one-act opera in concert form, soloists Marvellee Cariaga, mezzo-soprano, Ara Berberian, bass; also Schubert's Eighth Symphony, 8 p.m. Nov. 18, 19, Civic Theatre, San Diego.

"Insight", Paulist Productions, religious TV drama, Nov. 21, 1 p.m. KPLM-42, Cathedral City, 2 p.m. KMIR-36, Palm Springs. "Christopher Closeup", 2:30 p.m. Nov. 21, KMIR-TV.

"Sing Your Praise to Him", TV Mass for shut-ins, 7:30 a.m. Sundays; "Who Is My Neighbor?", ecumenical program, 8 a.m. Sundays, KCST-39, San Diego.

Religious Film Classic Series, sponsored by Our Lady of Solitude parish, Palm Springs, "Corrie: Behind the Scenes with The Hiding Place," a Billy Graham film, 3 p.m. Nov. 21; Father Peyton's Family Theatre Productions' "The Kiss of Judas", 8 p.m. Nov. 24, The Center Auditorium, 480 N. Belardo Rd., Palm Springs.

"Day of Thanksgiving", Sacred Heart Program, Nov. 21, usually aired on these radio stations in diocese: KIOT, Barstow; KHSJ, Hemet; KPRO, Riverside; KBON, KFXM, San Bernardino; KOGO, KDIG-FM, San Diego, and KCIN, Victorville. Check listings for time.



PERFORMER WELCOMED—Bishop Leo T. Maher greets singer F.X. McDonald on a visit to the bishop's office last week prior to starting a "season" of singing at Palm Desert and elsewhere. McDonald sings at many functions and is particularly interested in helping Catholic functions with his music.—SC photo

Singer popular in desert parishes, his albums aid Catholic Missions

Southern Cross Reporter

The man with the lilting tenor voice stood in the entrance to the diocesan offices at Alcala Park, plucked at his guitar and sang.

The startled staffs of offices up and down the corridors came out to see what was happening, only to find Bishop Leo T. Maher "sponsoring" a sudden stand-up spontaneous concert by F.X. McDonald Jr., balladeer.

WELL-KNOWN among the communities around the Palm Springs area, McDonald, who lives in Long Beach, was in to see the bishop and tell him of his forthcoming plans for concerts and recordings.

McDonald has been known over the years as soloist in Blessed Sacrament parish, Twentynine Palms, St. Joan of Arc, Victorville and Sacred Heart, Palm Desert, where he once sang for President John F. Kennedy. St. Theresa and St. Louis parishes in Palm Springs and Cathedral City know the sound of his voice.

A PRODUCT of the famous Mitchell Boys Choir, McDonald has appeared on Lawrence Welk and Arthur Godfrey shows, recorded for MGM and entertained at a wide range of occasions.

He has two albums of religious songs recorded and a third in process, from which he raises funds to support Catholic Missions. Albums are available from Christine's Gift Store, Palm Desert and O'Connor's Church Goods, San Diego.

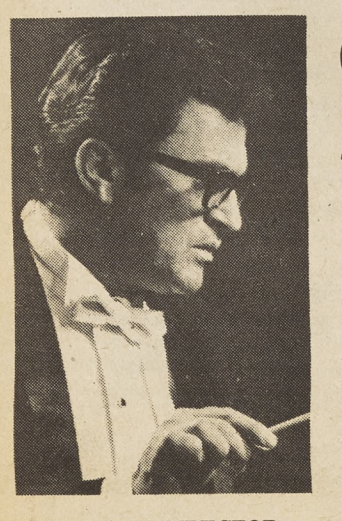
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SYMPHONY DIRECTOR—Louis Campiglia will conduct the San Diego Youth Symphony in concert at the Immaculata church, USD campus, at 7:30 p.m. Sunday, Nov. 21. About 55 blind are expected to attend as guests of the parish. Tickets at $2 each can be purchased at the door.

On the screens

From Catholic Film Newsletter

TWO MINUTE WARNING—the site for disaster this time is the Los Angeles Memorial Coliseum where 100,000 extras and a dozen stars headed by Charlton Heston are gathered for a championship football game.

A sniper is spotted, the police move in, and the arena is turned into a Roman forum of blood. **Objectionable.**

TV MOVIES include **I Want to Keep My Baby** (Nov. 19, CBS, 9 p.m.)—TV melodrama about a 15-year-old girl who gets pregnant and refuses the pressures to have an abortion. The movie deals not only with the social attitudes about teenage unwed mothers, but also with the moral issues of responsible parenthood. Parents might find it an excellent vehicle for discussion with their teenagers.

Billy Jack (Nov. 20, NBC, 9 p.m.)—about an on-going conflict between a redneck town and Freedom "school" for runaway teenagers who are championed by the title hero. Rape, frequent sadistic violence, obscene language, nudity and secuction. **Objectionable.**

A look at books

JESUS THE CHRIST by Father Walter Kasper. N.Y., Paulist Press. 289 pages, $12.95.

What do you think of the Christ? That was the question that Christ asked the Apostles, the question that brought about St. Peter's sublime act of faith (Matthew 16:18).

Father Kasper, a brilliant German theologian, challenges us with the same question. What does the Christ mean to modern man? His passion, death and resurrection, the Paschal mystery, means salvation and liberation for us.

With thorough Germanic logic, Father Kasper looks at the historic and theological aspects of the mystery of Christ. This one-volume work on Christology deserves a place in every parish library. It is a major step in a science that has eternal verity.

Father Charles Dollen

Vatican Radio hits Satan film revival

VATICAN CITY (NC) — Fearing that "Satan is destined to be the latest star of the silver screen," Vatican Radio has warned Hollywood producers against playing with the devil in new films.

The Jesuit-run radio station said about a dozen films about the devil are in the works in Hollywood. The inspiration of these films is "clearly economic," it said.

The radio claimed that **The Exorcist,** a 1974 film on satanic possession, earned more than $100 million and another film of the same type, **The Omen,** has already earned $50 million.

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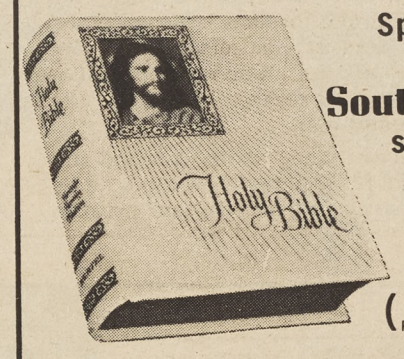
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'GOOD OL' MONSIGNOR'—After a busy school day Holy Trinity students, with school secretary Mrs. Frances Chiaramonte, right background, pause for a friendly chat with Msgr. Patrick Walsh, pastor of Holy Trinity, the mother church of the El Cajon Valley.—SC photo

Holy Trinity at heart of growth

From page 1

does much more to attract people than he ever could.

CONSTRUCTION of Holy Trinity was the first task taken on by Msgr. Walsh when he became pastor in 1955, and according to former associates he threw himself heartily into the job, even to the point of "joining the workmen in the painting and masonry work."

When Msgr. Walsh speaks of the church, his eyes begin to sparkle as only those of a son of Erin can.

"When Holy Trinity was built it was designed to meet the liturgical norms of the day. The idea then was to shut the world out, to provide an atmosphere where people could pray away from the hectic pace of their everyday lives.

"TODAY'S CHURCH architecture emphasizes that the Church is part of the world and it conforms to the liturgical demands of Vatican II," he observed.

He is sure church styles will revert eventually to a more traditional form because, especially today, "people need a place to step out of the world briefly."

And the interior of Holy Trinity is definitely another world, a peaceful, beautiful one.

CENTRAL TO the impressive sanctuary is the marble, mosaic crucifix behind the altar. Much larger than lifesize, it was made in Italy with a blue background. The mosaic is two inches thick and weighs more than 2,000 pounds rising nearly to the ceiling.

Completing the scene is the marble altar with matching marble communion rail which still stands in the sanctuary, "as an extension of the altar," he said.

Though since Vatican II Catholics have received the Body of Christ standing up "to remove the Communion rail at Holy Trinity would destroy the beautiful effect of the church," according to Msgr. Walsh.

"IT IS INTEGRAL to the whole design," which features bronzework from the priest's native Ireland, "bronzework that you could not get today," he notes.

Helping serve the parish when the church was being built were associate pastors Fathers William Cuddihy and John Campion. Both priests now serve as pastors of Holy Trinity's neighboring parishes, St. Louise de Marillac and St. Kieran's respectively.

Both have fond memories of their days with Msgr. Walsh, and Father Cuddihy thinks of his as "Granddad".

"I HAVE nothing but admiration for him," Father Cuddihy declares. "And he has been a major influence on my priesthood," he said, noting that his service at Holy Trinity was his second assignment after ordination.

"Msgr. Walsh is not an 'armchair' priest, and his dedication to his people is a 24-hour-per-day thing," Father Cuddihy explains.

"And his dedication to the old and sick people of his parish is marvelous. As long as I have known him he has tried to bring them Communion personally each week," the St. Louise pastor said.

Father Campion, who will become a monsignor himself Nov. 28, remembers the lighter side of parish life at Holy Trinity.

"I HAVE NEVER served at a place where we had so much fun getting the work done," he said, commenting that ping pong played a major role in rectory life.

"We had a four-car garage and couldn't park a car in there because of the monsignor's ping pong table. We used to play to see who had to say the 6 a.m. Mass the next day and Msgr. Walsh was always ready to extend the matches to 'the best two out of three' until a proper decision could be reached," the St. Kieran pastor joked.

Father Campion, on a more serious note, also recalls Msgr. Walsh's great concern for the sick and maintains that ecumenically he has always been ahead of his time.

"HE HAS ALWAYS had a marvelous rapport with those outside the Faith, and he and the Rev. John Lax of St. Alban's Episcopal Church were the greatest of friends.

"The people and especially the children of the parish love him dearly and he has served them faithfully for more than two decades," Father Campion concluded.

And despite his jokes, Father Campion agrees with Father Cuddihy that Msgr. Walsh "personifies the definition of the word 'pastor' ", and what better place for such a priest to serve than the mother church of the El Cajon Valley?

Legal Notices

NOTICE TO CREDITORS
FILE NO. 113047

SUPERIOR COURT OF THE STATE OF CALIFORNIA FOR THE COUNTY OF SAN DIEGO

Estate of
BRIDGET ADAMS, aka
BEATRICE ADAMS
Deceased.

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at
c/o QUINTIN WHELAN
530 Broadway, Suite 548
San Diego, California 92101
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
Dated October 27, 1976
MARY J. SELMAN
Executrix of the Will
of the above named decedent.
QUINTIN WHELAN
530 Broadway, Suite 548
San Diego, CA 92101
Telephone: 234-8585
Attorney for Executrix
SC: Nov. 4, 11, 18, 25

NOTICE TO CREDITORS
FILE NO. 113183

SUPERIOR COURT OF THE STATE OF CALIFORNIA FOR THE COUNTY OF SAN DIEGO

Estate of
JAMES W. CASEY,
Deceased.

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at
QUINTIN WHELAN,
c/o MICHAEL C. SHEA
530 Broadway, Suite 548
San Diego, California 92101
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
Dated Oct. 27, 1976
QUINTIN WHELAN
Executor of the Will
of the above named decedent.
MICHAEL C. SHEA
530 Broadway, Suite 548
San Diego, CA 92101
(714) 234-8585
Attorney for Executor
SC: Nov. 4, 11, 18, 25



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Issue statement on Panama Canal

Bishops' pastoral reaffirms moral values

WASHINGTON (NC) — The U.S. Catholic bishops' conference at its four-day meeting here approved a pastoral letter on moral values which reaffirms traditional Church teachings on sexual ethics and social justice.

They also called for a new treaty eventually to return sovereignty over the Panama Canal to Panama.

THE BISHOPS also approved a statement on early childhood care and education supporting religious formation for parents before baptism of their children and a governmental role in providing child care programs.

In a statement on immigration, they urged assistance to the 400,000 people a year who immigrate into the United States and opposed provisions of a recent immigration law which makes it difficult for families from Mexico to be reunited in this country.

More than 250 bishops from around the country attended the Nov. 8-11 meeting at the Statler Hilton Hotel of the National Conference of Catholic Bishops (NCCB) and its civil arm, the U.S. Catholic Conference (USCC). Bishop Leo T. Maher and Auxiliary Bishop Gilbert Chavez attended from the San Diego diocese.

The bishops' pastoral letter rejects the notion that valid sacramental marriages can be dissolved and condemns premarital and extramarital sexual relations. It says homosexual actions are wrong but calls for compassionate pastoral care of homosexuals and condemns discrimination against them.

QUESTIONING whether war as it is waged today can be morally justified, the pastoral says it is wrong to launch a nuclear attack on civilian populations or to threaten such an attack as part of a strategy of military deterrence.

By a 170-61 vote, the bishops approved the statement supporting negotiations for a new treaty to return sovereignty over the Panama Canal to Panama. The statement called the existing treaty "an anachronism" reminiscent of "colonial politics."

The bishops' statement says the treaty's terms "make it impossible for Panama to be the primary agent of its own development."

BY A 201-23 vote, the bishops approved a statement on early childhood care and education. It called for efforts in the Church to give guidance on early childhood development and religious formation to parents before the baptism of their children. The bishops recommended beginning such instruction several months before baptism.

The bishops unanimously approved the statement supporting help for immigrants and criticizing a new immigration law signed last month.

Many immigrants into the U.S. come from traditionally Catholic countries and look to the Church "not only for spiritual guidance but also as a natural point of cultural and social reference," the statement said.

PUBLIC LAW 94-571, signed in October, the statement said, makes family reunification for natives of Mexico difficult because it limits to 20,000 the number of people who can immigrate from any one country in a year. In the past, legal immigration from Mexico has averaged 40,000 a year.

The bishops elected four delegates to the fall 1977 World Synod of Bishops in Rome on catechetics.

They are Archbishop Joseph Bernardin of Cincinnati, NCCB president; Cardinal John Carberry of St. Louis, NCCB vice-president; Cardinal John Dearden of Detroit and Bishop Raymond Lucker of New Ulm, Minn.

The Reverend Monsignors
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The Most Reverend Leo T. Maher, D.D.
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Presiding

BIG DAY FOR IRISH—Among the eight priests to be invested as honorary prelates [monsignors] at St. Joseph Cathedral on Nov. 28, six have Irish backgrounds, one is from Holland and one was born in the United States. Their invitation to the 2:30 p.m. ceremony presided over by Bishop Leo T. Maher, speaks for itself.



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Attend Mass that morning in your parish church.

Take fifteen minutes to visit someone in the hospital.

Have someone who eats alone join your family for turkey and all the trimmings.

Better yet, feed someone who needs food.

There are millions of people in the world who have hollow eyes and swollen stomachs because they have no food.

We don't see them because they're overseas.

We know they're there, however.

Can we ignore them, let them starve?

Your $20 by itself will feed a family of refugees for a month.

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$975 will give a two-acre model farm to a parish in southern India, so that the priest can raise his own food and teach his people better crop-production.

St. Mary's North Pudukad, India, is one of the seven churches built or founded by St. Thomas the Apostle. Now over 1,500 years old, it is sadly in need of reconstruction. $3,500 has been collected locally from the poor parishioners. Another $3,500 is needed to complete the work. Any amount you can give will help.

Giving belongs to Thanksgiving, it's part of life.

How much will you give back to God?

37

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Universal Church

College to focus on tradition

NORMANDY, Mo.—Cardinal Newman College, a self-described "authentically Catholic" institution will open next year on a 17-acre campus in this St. Louis suburb. Backing the college is the Manresa Educational Corp., based in Chicago. Manresa spokesmen say the college is to be a place where students will be well-grounded in traditional Catholic thought.

Irish peace rally planned

LONDON—Cardinal George Basil Hume of Westminster, Anglican Archbishop Donald Coggan of Canterbury and Dr. John Huxtable of the Free Church Federal Council will lead an Irish peace rally in Trafalgar Square Nov. 27. The rally is sponsored by the Belfast-based Peace People, a group first organized earlier this year as the Women's Peace Movement.

'Silent' prayer back in schools

PHILADELPHIA—A one-minute period of silent meditation will now open the day at public schools here, according to the city's school board. Board spokesmen say the requirement was not meant to circumvent the 1963 Supreme Court decision banning school prayer, but simply to allow each student "to begin his day by getting in touch with God, or simply by putting his day in order in his own mind."

Cancer victims aid each other

JEFFERSON CITY, Mo. — Shoulders Anonymous, a group patterned after Alcoholics Anonymous, has been formed here by members of a charismatic prayer group to help cancer victims give encouragement and support to one another. "No one can understand a problem better than someone who has it. This will give us a chance to help each other," said two of the group's founders, Mr. and Mrs. Perry Reed, both cancer victims.

Mexican Government scored

MEXICO CITY—As Mexico prepares for a change of presidents on Dec. 1, Father Rutilio Ramos of the national secretariat for Catholic Action criticized the incumbent Institutional Revolutionary Party (PRI). He said the PRI has tight control of governorships and other public posts in all states and is fully supported by subservient armed forces in order to run a "controlled democracy"

Tax-supported abortions win

WASHINGTON—Federal tax money will continue to fund abortions for welfare mothers following a Supreme Court decision last week blocking an attempt by U.S. Rep. Henry Hyde of Illinois to halt such funding by the U.S. Department of Health, Education and Welfare.

'Respect copyrights,' bp. urges

JACKSON, Miss.—Bishop Joseph Brunini of Natchez-Jackson, faced with a lawsuit, warned his priests against using copyrighted material without permission. He said congregations must not be guilty of "infringement of copyright of words or music," adding that such infringement not only "exposes parishes to legal damages," but is also "unjust and morally unexcusable".

Calif. right-to-die law blasted

CLEVELAND—California's new right-to-die bill is "the first euthanasia law to be enacted in the U.S.," according to Msgr. James McHugh, director of the U.S. bishops' Pro-Life Activities Committee. Speaking here, he called for "comprehensive and aggressive public information programs" to counter the pro-euthanasia push that brought "death-with-dignity proposals" before 20 state legislatures in 1975 and 1976.

Rosary march Calif. goal

ANAHEIM—A group of Catholics here are organizing a "Rosary March for America" on Dec. 12 in "thanksgiving for our first 200 years (as a nation), and in petition for the next 200 years." Organizers hope to gain support for their cause in every major U.S. city. The group can be contacted by writing Rosary March, P.O. Box 6578, Anaheim, 92806.

Vandalism is school's target

STOCKTON—St. Mary's High School here has taken the lead in trying to reduce vandalism by offering restitution to a rival school which had its lawn set on fire. No one can prove St. Mary's students caused the damage, but the incident occurred following a football game between the two schools. St. Mary's student body president, Greg O'Leary, said that "inter-school conflict is one thing, but damage to an opponent's property serves no purpose."

Briefly...

LONDON—Archbishop Cyril Cowderoy, 71, of Southwark, collapsed and died recently after conducting confirmation at West Malling, Kent.

LOS ANGELES—Josephite Sister Magdalen Coughlin was recently installed as the ninth president of St. Mary's College here.

SOUTH ORANGE, N.J.—Msgr. Thomas G. Fahy, 54, president of Seton Hall University here since 1970, died recently of a heart attack.

ROME—Passionist Father Paul Boyle, provincial for the order's province in the western U.S., has been elected superior general of the worldwide congregation.

GENEVA, Switzerland—The central committee of the World Council of Churches has re-elected Dr. Philip Potter to another five-year term as secretary general.



SISTER LEARNS JUDO—Sister Rita Agnes Masse dumps Judo student Mike Marsee as he tries to grab her from the back. Instructor Larry Greene looks on approvingly. He is conducting a class in self-defense for about 20 Sisters at Ohio Dominican College in Columbus.—RNS

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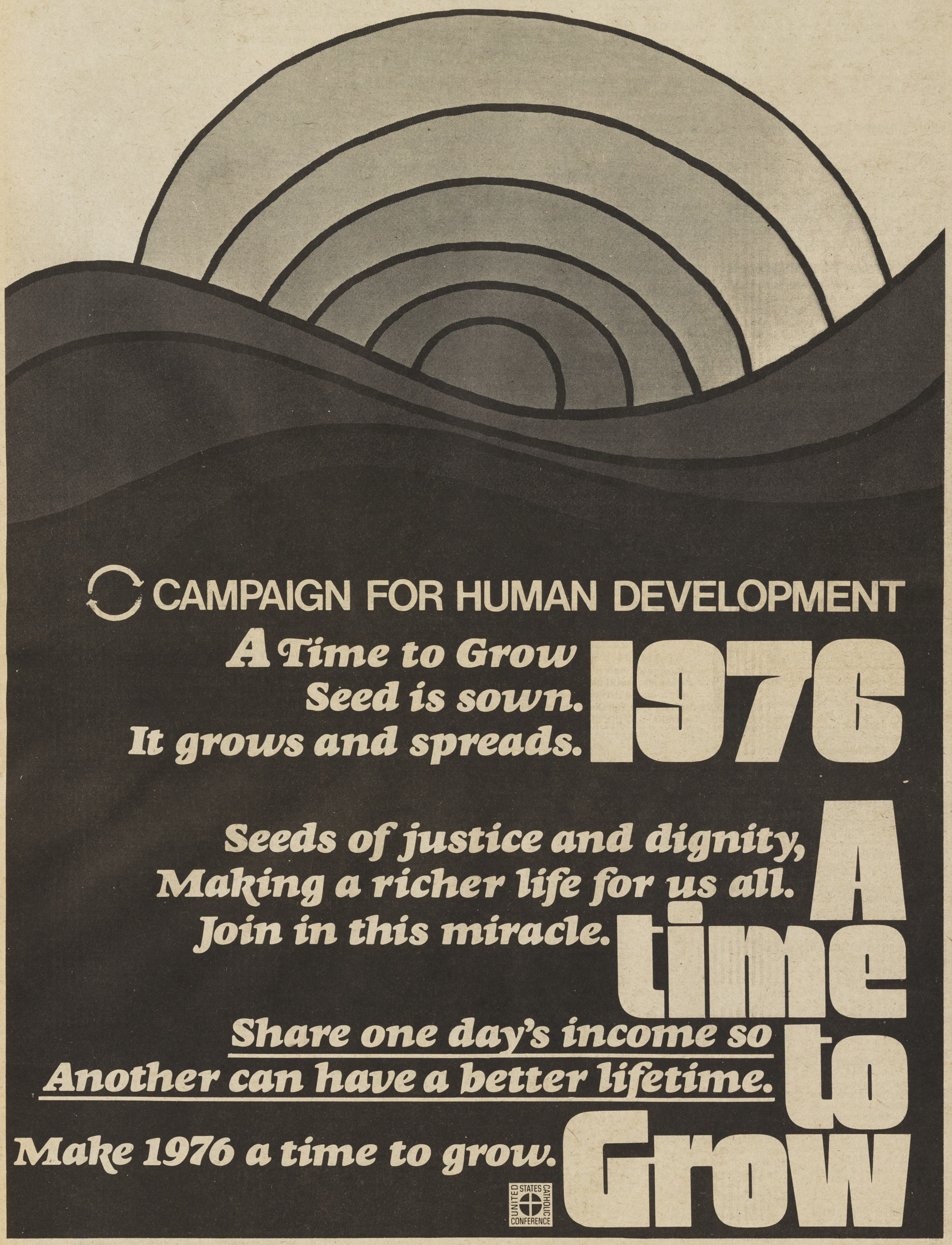
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